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THE CONNECTICUT COMMON SCHOOL JOURNAL

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We devote this number of the Journal to an exposition of the Common School system of Prussia. And in so doing, we redeem the promise which we have before made, and for the performance of which, we have been pressed by urgent letters from friends of school improvement, in various parts of the State. Admirable as it is as a system—wisely framed in all its details for the school wants of that kingdom—thorough as is the instruction in most particulars which it secures for the great mass of the community—universal as are its benefits—still we do not present it as a model for our imitation. The details of the system were framed for a country where every thing emanates from the government, and where all civil and social, as well as military life move at the word of command. In Prussia every thing is settled, society has its acknowledged differences of condition and employment, carrying along with them acknowledged privileges, which however are gradually but surely yielding to a more enlightened public sentiment. Here every thing is new and unfixed, and the intense activity of the public mind finds scope and fuel in the social, commercial and political freedom of society, and in the amazing resources of a new world.

Connecticut then cannot expect that her schools shall be adapted to rear up a particular class for a particular avocation, for we have no class, destined for any particular employment.

She does not possess that surplus labor which the dense and crowded population of Prussia presents, and which enables her to command for a small remuneration, the services of so many of her educated young men in her Common Schools.—Much less can Connecticut by any compulsory process, or by any inducement which she is likely to offer, draw the same amount of ability into her normal seminaries, or use it afterwards at her pleasure in consideration of the education which she had supplied.

Nor can Connecticut, with the present erroneous impression of what civil liberty means which could banish from its exercise the very element of its priceless value, an understanding of civil rights and duties, compel by legal penalties, the attendance of every child, at some school private or public.—The provision of our School Law now is quite as preeminent as that of Prussia. But we know not of a single instance where it is enforced. Our large towns, and manufacturing districts, embrace boys and girls who are soon to be electors, jurors, citizens, the fathers and the mothers of the State, who have never been under the salutary teachings of the school room. And the public officer who should talk of enforcing the Law, would be regarded too often we fear, as an inter-meddle in what did not concern him or the community. Now the right of the State to enforce parents to educate their children, would be denied and resented. And yet they will submit to perform military duty or pay their fine—to serve as jurors or incur the penalty—to sell their lands and their home-stead to make room for the railroad or canal, or else yield to an arbitrary appraisal—all this and much more they will do,

because the Law enjoins it as a public duty. But to educate children, by which society may be shielded from their vice, and poverty, and crimes, and be made happy by the correct exercise of the duties of elector, juror, citizen, is regarded as a duty entirely parental, and which the Law cannot make compulsory.

But we have no occasion for any rigorous enactments.

We can have a system of education adapted to our wants, both for its universality and its thoroughness, even though we have no class with us without rights, privileges or liberty.

We can have well qualified Teachers for our schools, although there are so many avenues of wealth and ambition open to our enterprising young men in our peculiar physical, commercial and political condition.

We can provide for the education, the training of our teachers, although we cannot compel talent to enter our Normal Schools, and remain there three years.

We can bring every child of the State at a suitable age into the school room.

Our system must be adapted to our wants—and to our circumstances. Public opinion, which with us is stronger than the will of Frederic or Nicholas, need but to utter an enlightened decree in this matter, and a compulsion stronger than penalties, will be on every parent.

But without dwelling any longer in the way of preface, we invite the careful attention of every friend of Common School improvement to the following account of the Prussian System of Public Instruction—a system which Gen. Dix in his late Report to the N. Y. Legislature, pronounces to be “unrivalled in the extent of the provision which it makes for the education of the people, the efficiency with which it is administered, and the perfection which it has carried into the various departments of instruction.” To appreciate this system, however, it ought to be studied connectedly, and in detail, as presented in Cousin’s Report to the French Government, from which this brief account is abridged in the Edinburgh Review.

In addition to the general view of the whole system, we have added a valuable and rare paper, from the publications of the Central School Society in England, “on the seminaries for school-masters for the working classes of Prussia.”

We have also given somewhat in detail an account of the famous Normal School at Potsdam, one of the largest establishments in the Kingdom—and added some of the Rules and Regulations of the two small Seminaries of Lastadie and of Pyritz.

To show the beautiful results of this system of training teachers for their blessed but laborious work, we have added Prof. Stowe’s valuable Report “on the course of instruction in the Common Schools of Prussia and Württemberg.” Prof. Stowe, on the occasion of his visiting Europe, was commissioned by the Legislature of Ohio, to inquire into the State of Elementary Public Instruction in Europe. On his return he submitted the Report, which was printed and circulated in every school district of Ohio. It was afterwards printed by order of the Legislatures of Pennsylvania and Massachusetts, and widely distributed.

We invite the special attention of our readers to this Report. The Report is worth the years subscription to the Journal.

PRIMARY OR COMMON SCHOOL EDUCATION IN PRUSSIA.

The Prussian system of Education consists of three degrees. 1. Primary or Elementary instruction, conveyed in schools corresponding to our common or district schools. 2. Secondary instruction communicated in schools called *Gymnasien*. 3. The highest instruction communicated in the Universities.

The superintendence of this entire system, is entrusted to a minister of State, created by the law of 1819, called the Minister of Public Instruction—and embraces every thing which belongs to the moral and intellectual advancement of the people. This Minister is at the head of a Board or Council, consisting of three sections;—

viz. *an ecclesiastical section*, composed of thirteen persons, a majority of whom are clergymen;—*a section of medicine* composed of eight persons, a majority of whom are physicians;—*a section of public instruction*, composed of twelve persons, principally laymen.—Each of the sections has an establishment of clerks besides the official establishment belonging to the minister. All the members of this council are paid.

To understand the organization of this system, it is necessary to explain the territorial division of Prussian, as the one is adapted to the other.

Prussia is divided into ten provinces: viz. East Prussia, West Prussia, Posen, Pomerania, Brandenburg, Silesia, Saxony, Westphalia, Cleves and Lower Rhine. Each province is divided into *Regencies*, or departments, corresponding to our counties. Each Regency or county is divided into *Circles*,—not corresponding with any territorial division with us, but embracing frequently several towns, and numbering usually from thirty to forty thousand inhabitants. Each circle is divided into what the French call *Communes*; corresponding nearly to our idea, of ecclesiastical society, but which will be better understood with us, if interpreted to mean School District.

Each province has its university—each university has its authorities named by itself under the superintendence of an officer appointed by the Minister of Public Instruction. This office is always entrusted to a person of importance in the province, and is accompanied with salary. All communications with the Minister and the University, are carried on through this officer.

Every province is under the control of a Supreme President, appointed by the Minister of the interior, who is at the head of a Board called the *provincial consistory*. All the members of this Board are paid, and are appointed by the Minister of Public Instruction. The provincial consistory, or rather one section of it called the *School Board*, has the management of the *Gymnasia*, the upper, or higher town schools, and the seminaries for teaching masters of the primary schools. Attached to this School Board is a body of examiners, composed mainly of the professors of the University in the province, who examine the pupils before their admission into the University, and the candidates for the situation of teachers in the *Gymnasia*.

Each Regency has an officer, who is a member of the government or council of each Regency, or county, who is paid, and especially charged with the superintendence of the primary, or common schools. He is thus connected with the local government, and through it with the Minister of the Interior—and directly with the Minister of Public Instruction, and is in fact the chief manager and superintendent of the primary schools within his limits.

Each Circle has a school inspector, whose authority extends over all the schools in the circle, and who corresponds with the inspector of the Regency or County—and with the local school officers below him. Each Commune has a school inspector, and a School Board—and in the larger and city *Communes*, there is a higher Board composed of the Magistrates, who have a general supervision over the several district committees.

Having given this brief, but we trust sufficiently intelligible account of the general organization of Public Instruction in Prussia, and of the place which primary or common School instruction occupies in the system—we shall give the most interesting provision of the Prussian Law as presented in Cousin's Report, and in other accounts of it, as far as relates to Primary Education.

I. Duty of Parents to send their Children to School.

All parents in Prussia are bound by law to send their children to the public elementary schools, or to satisfy the authorities that their education is sufficiently provided for at home. This regulation is of considerable antiquity; it was confirmed by Frederic the Great in 1769, and was introduced into the Prussian code in 1794, and finally it was adopted in the law of 1819, which forms the basis of the actual system of Prussia. The obligation in question extends not only to parents and guardians, but to all persons who have power over children, such as manufacturers and masters of apprentices, and applies to children of both sexes from their 7th to their 14th year complete. Twice a year the school committee and the town authorities make a list of the children in their district whose parents do not provide for their education, and require the attendance of all who are within the prescribed age. This attendance is dispensed with, if satisfaction is given that the children will be properly instructed elsewhere; but the parents are nevertheless bound to contribute to the school to which their children would naturally belong. Lists of attendance kept by the schoolmaster are delivered every fortnight to the school committee. In order to facilitate the regular attendance of the children, and not altogether to deprive the parents of their assistance, the hours of lessons in the elementary schools are arranged in such a manner as to leave the children every day some hours for domestic labors. Care is taken to enable poor parents to obey the law, by providing their children with books and clothes. "It is to be hoped (says the law,) that facilities and assistance of this kind,

the moral and religious influence of the clergymen, and the good advice of the members of the school committees and the municipal authorities, will cause the people gradually to appreciate the advantages of a good elementary education, and will diffuse among young persons the desire of obtaining knowledge, which will lead them to seek it of their own accord."

II. Duty of each town and commune, (or district) to nominate a public or common school.

Every commune, however small, must maintain an *elementary school*, complete or incomplete; that is to say, either fulfilling the whole complement of instruction prescribed by law, or its most essential parts. Every town must support *burgher schools*, (or schools of a higher order) one or more, according to its population.

The first concern is to provide the elementary schools required in the country. When possible, incomplete schools are everywhere to be changed into complete; and this is imperative where two masters are required. To this end, the inhabitants of every rural commune are, under the direction of the public authorities, constituted into a *Country-school-union*, (or school district.) This union is composed of all landed proprietors with or without children, and of all fathers of families domiciled within the territory of the commune, with or without local property. Every village, with the adjacent farms, should have its school union and its school; but in exception to this rule, but only as a temporary arrangement, two or more villages may unite: if, firstly, one commune be too poor to provide a school; if, secondly, none of the associated villages be distant from the common school more than two miles in champaign, and one mile in hilly districts; if, thirdly, there be no intervening swamps or rivers at any season difficult of passage; and, fourthly, if the whole children do not exceed a hundred. If a village, by reason of population or difference of religion, has already two schools for which it can provide, these are not to be united; especially if they belong to different persuasions. Circumstances permitting, separate schools are to be encouraged. Mere difference of religion should form no obstacle to the formation of a school union; but in forming such an association of Catholics and Protestants, regard must be had to the numerical proportion of the inhabitants of each persuasion. The principal master should profess the faith of the majority, the subordinate masters that of the minority.*

The law having ordained the universal establishment of primary schools, goes on to provide for their support. This support consists in securing, 1. suitable salary to the school-masters and school-mistresses and a retiring allowance when unable to discharge their functions; 2. A school-house, with appertinances, well laid out, maintained in good order, and properly heated; 3. The furniture, books, pictures, instruments, and means requisite for instruction and exercise; 4. The aid to be given to needy scholars. The first provision is solemnly recognised as of all the most important. The local authorities are enjoined to raise the school-master's salary as high as possible. Though a general rule rating the amount of emolument necessarily accruing to the office cannot be established for the whole monarchy, a minimum, relative to the prosperity of each province, is to be fixed, and from time to time reviewed, by the provincial consistories. In regard to the second,—school houses are to be in healthy situation, of sufficient size, well aired, and kept with the utmost cleanliness, &c.; hereafter all to be built and repaired in conformity to general models, which the school authorities for the province are directed to prepare, with an estimate of the expense. Attached, must be a garden of suitable size, &c. and applicable to the instruction of the pupils; and, where possible, before the school-house, a gravelled p'ay-ground, and place for gymnastic exercises. The third provision comprises a complement of books for the use of master and scholar; according to the degree of the school, a collection of maps, and geographical instruments, models for drawing and writing, music, &c., instruments and collections for natural history and mathematics, the apparatus for gymnastic exercises, and, where this is taught, the tools and machines requisite for instruction in the various trades and occupations of the community. In regard to the fourth, if there be no charity school specially provided, every public school is bound to afford to the poor instruction, wholly or in part gratuitous; as likewise the books and other necessities of education.

The primary schools are mainly maintained at the expense of the towns, and of the country school unions. The support of these

* From the published returns made to the Minister of Public Instruction, it appears that out of the 12,776,823 population of the Prussian monarchy in 1831, there were 2,043,030 between the school ages of 7 and 14. Of these there were in actual attendance, 2,021,491, leaving only 21,009 for children educated at home, or in the lower classes of the *Gymnasia* fitting for the University, or in no school whatever. Of this number, 21,009 not in attendance on the public schools, 17,000 were in the *Gymnasia*, leaving only 4,009 for private schools, or for non-attendance any where.

Now it has been estimated that in the United States, there are over 800,000 children under 10 and over 4 years of age, who are in no school whatever.

schools is of the highest civil obligation. In the towns it can be postponed to no other communal want; and in the country all land-holders, tenants, fathers of families, must contribute in proportion to the rent of their property within the territory of the school union, or to the produce of their industry; this either in money or kind.

In addition to this town or district tax, all children attending school are required to pay a certain sum to be fixed by the proper committee, except the children of indigent parents, and of those who have several children attending school at the same time.

III. General Objects and different Degrees of primary Education.

Two degrees of primary instruction are distinguished by the law; the *elementary schools* and the *burgher schools*. The elementary schools propose the development of the human faculties, through an instruction in those common branches of knowledge which are indispensable to every person which are in schools of a higher order, both of town and country. The burgher schools (*Buergerschulen* *Stadtschulen*)* carry on the child until he is capable of manifesting his inclination for a classical education, or for this or that particular profession. The *gymnasia* continue this education until the youth is prepared, either to commence his practical studies in common life, or his higher and special scientific studies in the university.

These different gradations coincide in forming, so to speak, a great establishment of national education, one in system, and of which the parts, though each accomplishing a special end, are all mutually correlative. The primary education of which we speak, though divided into two degrees, has its peculiar unity and general laws; it admits of accommodation, however, to the sex, language, religion, and future destination of the pupils. 1. Separate establishments for girls should be formed, wherever possible, corresponding to the elementary and larger schools for boys. 2. In those provinces of the monarchy (as the Polish) where a foreign language is spoken, besides lessons in the native idiom, the children shall receive complete instruction in German, which is also to be employed as the ordinary language of the school. 3. Difference of religion in Christian schools necessarily determines differences in religious instruction. This instruction shall always be accommodated to the spirit and doctrines of the persuasion to which the school belongs. But, as in every school of a christian state, the dominant spirit (common to all creeds) should be piety, and a profound reverence of the Deity, every Christian school may receive the children of every sect. The masters and superintendents ought to avoid, with scrupulous care, every shadow of religious constraint or annoyance. No schools should be abused to any purposes of proselytism; and the children of a worship different from that of the school, shall not be obliged, contrary to the wish of their parents or their own, to attend its religious instruction and exercises. Special masters of their own persuasion shall have the care of their religious education; and, should it be impossible to have as many masters as confessions, the parents should endeavor, with so much the greater solicitude, to discharge this duty themselves, if disinclined to allow their children to attend the religious lessons of the school. The primitive destination of every school, says the law, is so to train youth that, with a knowledge of the relations of man to God, it may foster in them the desire of ruling their life by the spirit and principles of Christianity. The school shall, therefore, betimes second and complete the first domestic training of the child to piety. Prayer and edifying reflections shall commence and terminate the day; and the master must beware that this moral exercise do never degenerate into a matter of routine. Obedience to the laws, loyalty, and patriotism, to be inculcated. No humiliating or indecent castigation allowed; and corporal punishment, in general, to be applied only in cases of necessity. Scholars are found wholly incorrigible, in order to obviate bad example, to be at length dismissed. The pupils, as they advance in age, to be employed in the maintenance of good order in the school, and thus betimes habituated to regard themselves as active and useful members of society.

The primary education has for its scope the development of the different faculties, intellectual and moral, mental and bodily. Every complete elementary school necessarily embraces the nine following branches: 1. Religion; morality established on the positive truths of Christianity; 2. The German tongue, and in the Polish provinces, the vernacular language; 3. The elements of geometry and general principles of drawing; 4. Calculation and applied arithmetic; 5. The elements of physics, of general history, and of the history of Prussia; 6. Singing; 7. Writing; 8. Gymnastic exercises; 9. The more simple manual labors, and some instruction in the relative country occupations. Every burgher school, or school of a higher order, must teach the ten following branches:—1. Religion and morals. 2. The German language, and the vernacular idiom of the province, reading, composition, exercises of style, exercises of talent, and the study of the national classics. In the countries of the German tongue, the

modern foreign languages are the objects of an accessory study. 3. Latin to a certain extent. (This, we believe, is not universally enforced.) 4. The elements of mathematics, and in particular a thorough knowledge of practical arithmetic. 5. Physics, and natural history to explain the more important phenomena of nature. 6. Geography, and general history combined; Prussia, its history, laws, and constitution, form the object of a particular study. 7. The principles of design; to be taught with the instruction given in physics, natural history, and geometry. 8. The penmanship should be watched, and the hand exercised to write with neatness and ease. 9. Singing, in order to develop the voice, to afford a knowledge of the art, and to enable the scholars to assist in the solemnities of the church. 10. Gymnastic exercises accommodated to the age and strength of the scholar. Such is the minimum of education to be afforded by burgher school. If its means enable it to attempt a higher instruction, so as to prepare the scholar, destined to a learned profession, for an immediate entrance into the *gymnasia*, the school then takes the name of *Higher Town School*.

Every pupil, on leaving school, should receive from his masters and the committee of superintendence, a certificate of his capacity, and of his moral and religious dispositions. These certificates to be always produced on approaching the communion, and on entering into apprenticeship or service. They are given only at the period of departure, and in the burgher schools, as in the *gymnasia*, they form the occasion of a great solemnity.

Every half year pupils are admitted; promoted from class to class; and absolved at the conclusion of their studies.

Books of study to be carefully chosen by the committees, with concurrence of the superior authorities, the ecclesiastical being specially consulted in regard to those of a religious nature. For the Catholic schools, the bishops, in concert with the provincial consistories, to select the devotional books; and, in case of any difference of opinion, the Minister of Public Instruction shall decide.

* Schoolmasters are to adopt the methods best accommodated to the natural development of the human mind;—methods which keep the intellectual powers in constant, general, and spontaneous exercise, and are not limited to the infusion of a mechanical knowledge. The committees are to watch over the methods of the master, and to aid him by their council; never to tolerate a vicious method, and to report to the higher authorities should their admonition be neglected. Parents and guardians have a right to scrutinize the system of education by which their children are taught; and to address their complaints to the higher authorities, who are bound to have them carefully investigated. On the other hand, they are bound to co-operate with their private influence in aid of the public discipline; nor is it permitted them to withdraw a scholar from any branch of education taught in the school as necessary.

As a national establishment, every school should court the greatest publicity. In those for boys, besides the special half yearly examinations, for the promotion from one class to another, there shall annually take place public examinations, in order to exhibit the spirit of the instruction, and the proficiency of the scholars. On this solemnity, the director, or one of the masters, in an official program, is to render an account of the condition and progress of the school. In fine, from time to time, there shall be published a general report of the state of education in each province. In schools for females, the examinations to take place in presence of the parents and masters, without any general invitation.

But if the public instructors are bound to a faithful performance of their duties, they have a right, in return, to the gratitude and respect due to the zealous laborer in the sacred work of education. The school is entitled to claim universal countenance and aid, even from those who do not confide it to their children. All public authorities, each in its sphere, are enjoined to promote the public schools and to lend support to the masters in the exercise of their office, as to any other functionaries of the state. In all the communes of the monarchy, the clergy of all Christian persuasions, whether in the church, in their school visitation, or in their sermons on the opening of the classes, shall omit no opportunity of recalling to the schools their high mission, and to the people their duties to these establishments. The civil authorities, the clergy, and the masters, shall every where co-operate in tightening the bonds of respect and attachment between the people and the school; so that the nation may be more habituated to consider education as a primary condition of civil existence, and daily take a deeper interest in its advancement.

IV. Teachers of Common Schools, and Seminaries for their Instruction.

The best plans of education can only be carried into effect by good teachers; and the state has done nothing for the instruction of the people, unless it take care that the schoolmasters have been well prepared, are encouraged and guided in their duty of self-government, and finally promoted and recompensed according to their progress, or punished in proportion to their faults.

For the provision of the Prussian Law on this subject, we would

* Called likewise *Mittelschulen*, middle schools, and *Realschulen*, real schools; the last, because they are less occupied with the study of languages (*Verbalia*) than with the knowledge of things (*Realia*).

refer our readers to the account of Dr. Julius in our last number—and to a subsequent article in the present number of the Journal, on "Seminaries for Schoolmasters in the working classes of Prussia." It is copied from a very valuable publication of the "Central School Society of Education," of which the Hon. Thomas Wyse, is chairman. We follow up the general account of these Seminaries, by a more particular exposition of the large Normal School at Potsdam, and the smaller ones of Lastardie and of Pyritz, taken from Cousin's Report. We will insert in this place, however, a few passages from another work.

It is the duty of the clergy and of the enlightened men to whom the superintendence and inspection of schools are confided, to watch over the progressive improvement of the masters. In particular, it is incumbent on the directors and rectors of gymnasia and town schools, to take an active interest in the younger masters, to afford them advice, and to point out their errors, and to stimulate them to improve themselves by attending the lessons of more experienced teachers, by cultivating their society, by forming school conferences or other associations of instructors, and by studying the best works on education. The provincial consistories, i.e. electing able and zealous masters of the popular schools, should engage them to organize extensive associations among the schoolmasters of town and country, in order to foster the spirit of their calling, and to promote their improvement by regular meetings, by consultations, conversations, practical experiments, written essays, the study of particular branches of instruction, reading in common well chosen works, and by the discussions to which these give rise. The directors of such associations merit encouragement and support, in proportion to their application and success. By degrees, every circle is to have a society of schoolmasters. Distinguished masters, and those destined to the direction of primary seminaries, should likewise, with the approbation, or on the suggestion of the minister, be enabled, at the public expense, to travel in the interior of the country or abroad, in order to obtain information touching the organization, and wants of the primary schools.†

V. Of the Direction of the Schools of Primary Instruction.

Such is the internal organization of the primary education. But this organization would not work of itself; it requires an external force and intelligence to impel at once and guide it—in other words, governing power.

Communal Authorities.—General rule.—That as each commune, urban or rural, has its primary school or schools, so it must have its special *Superintending School Committee*.

Primary Country Schools.—Where the church contributes to their support, this committee is composed of the patron and clergymen of the parish, of the magistrates of the commune, and of several fathers of families, members of the school union; and where all are not of one faith, the proportion of the sects among the members of the union must be represented by the proportion of the sects among the fathers of families in the committee. This committee takes cognizance of all that concerns the school, within and without. The pastor, in particular, who is the natural inspector of the village school, ought to be frequent in his visits, and unremitting in his superintendence of the masters. The committees receive all complaints, which they transmit to the superior authorities. Their exertions should be especially directed to see that all is conformable to regulation; to animate, direct, and council the instructors: and to excite the zeal of the inhabitants for education.

Primary Town Schools.—In small towns, where there is only a single school, the committees of administration are composed, as those of the country; only, if there be two or more clergymen, it is the first who regularly belongs to this committee; to which is also added one of the magistrates, and a representative of the citizens.

In towns of a middling size, which support several primary schools, there is to be formed, in like manner, a single common administration, except only, that to this council is added a father of a family of each school, and a clergymen of each sect, if the schools be of different creeds. It will form matter of consideration whether a person specially skilled in school affairs should be introduced.

Large towns are to be divided into districts, each having its superintending school committee. There shall, however, be a central

* These associations, among other institutions, are at once cause and effect of the pedagogical spirit prevalent throughout the empire,—a spirit which, unfortunately, has no parallel in any other country. How large a share of active intellect is, in Germany, occupied with education, may be estimated from the number of works on that science which annually appear. Pedagogy forms one of the most extensive departments of German literature. Taking the last three years, we find, from Thon's catalogues, that, in 1830, there were published 501—in 1831, 452—in 1832, 526 new works of this class. Of these, twenty were journals, maintained exclusively by their natural circulation.

† This regulation has proved of the highest advantage. But the Prussian government has done much more. Not only have intelligent schoolmasters been sent abroad to study the institutions of other countries, as those of Graser, Pochlman, Pestalozzi, Fellenberg, &c. but almost every foreign educational method of any celebrity has been fully and fairly tried by experiment at home. In this way the Prussian public education has been always up to every improvement of the age.

point of superintendence, for all the schools, gymnasia excepted; this called the *School commission*. The school commission is bound to see that the town be provided with the necessary schools—to attend to their wants—to administer the general school fund—to take care that the regulation prescribed by the law, the minister, or the provincial consistories, are duly executed, in regard to school attendance by the children of rich and poor—to do every thing for the internal and external prosperity of the schools, &c. &c. &c. The district committees have each the superintendence of their schools, in subordination to the school commission. The school commission and district committees to meet in ordinary once a month. Their presidents elected for three years by the members, and confirmed by the consistory of the province. Decisions, by plurality of voices; except in matters touching the internal economy of the school, which are determined by the opinion of the clergymen, and those specially versed in educational matters. The committees may call in, to assist in their extraordinary general deliberations, the clergy and instructors of the district, or a part of them. The school commissions annually address detailed reports of the schools under their inspection to the provincial consistories; in the small towns, and country communes, this report is made through the inspectors of the circle.

Authorities of the Circle.—There is a general superintendence over the inferior schools of a circle, as likewise over the committees of administration of these schools, and this superintendence is exercised by the *Inspector of the Circle*. The inspector of the circle is charged with watching over the internal management of schools, the proceedings of the committees, and the conduct of the instructors.—The whole school system, indeed, is subjected to their revision and superior direction. They must make themselves fully acquainted with the state of all the schools, by means of the half yearly reports transmitted by the communal committees, by attending the examinations, by unexpected visits as frequently as may be, and by the solemn revisions to be made once a year by every inspector in all the schools under his jurisdiction. In these revisions, he examines the children assembled together; requires an account of the school administration, internal and external, from the administrative committee; receives the complaints and wishes of the members of the school union, and takes measures to remedy defects. He transmits a full report of the revision to the consistory of the province. The consistory from time to time name counsellors from its body to assist at the stated, or to make extraordinary, revisions.

Each inspector receives an annual indemnity for the travelling expenses he may incur in the discharge of his duties, the amount to be rated by the provincial consistories. The study of the theory and practice of education is made imperative at the University, both on Protestant and Catholic students of theology; and no one shall be allowed to pass the examination for holy orders, unless found conversant with all matters requisite for the administration and superintendence of schools.

VI. Of Private Schools.

In Prussia all education, but especially the education of the people, rests on the public establishments; the intelligence of the nation was too important a concern to be abandoned to chance; but though no dependence is placed by the State on private schools, these institutions are not proscribed, but authorized under the conditions necessary to obviate all serious detriment to the cause of education. Private instructors must produce satisfactory evidence of their moral and religious character; their capacity is ascertained by examination; and the license which they obtain, specifies what, and in what degree, they are found qualified to teach. Neither are private establishments of education exempt from public inspection.

This is a brief outline of the mechanism of primary education in Prussia, as abridged from Cousin's admirable work. Before giving a more minute account of the working of this system, we subjoin Cousin's observations on the law of 1819.

As a legislative measure, regarding primary instruction, it is the most comprehensive and perfect with which I am acquainted.

It is, indeed, impossible not to acknowledge its consummate wisdom. No inapplicable general principles; no spirit of system; no particular and exclusive views, govern the legislator; he avails himself of all the means conducive to his end, even when these means differ widely from each other. A king, an absolute king, has given this law; an irresponsible minister has counselled or digested it; yet no mistaken spirit of centralization or ministerial bureaucracy is betrayed; almost every thing is committed to the authorities of the commune, of the department, of the province; with the minister is left only the impulsion and general superintendence. The clergy have an ample share in the direction of popular instruction, and the fathers of families are likewise consulted in the towns and in the villages. In a word, all the interests naturally concerned in the business, find their place in this organization, and concur each in its own manner to the common end—the civilization of the people.

This Prussian law appears to me, therefore, excellent; but we are

not to imagine it the result of one man's wisdom. Baron von Altenstein, by whom it was digested, is not its author; and it may be said to have already existed in a mass of partial ordinances, and in the usages and manners of the country. There is not, perhaps, a single article of this long law, of which there are not numerous precedents; and in a notice touching the history of primary education in Prussia, in Beckedorff's Journal, I find enactments of 1728 and 1736, comprising a large proportion of the regulations enforced by the law of 1819. The obligation on parents to send their children to school is of long standing in Prussia. The extensive interference of the Church in the education of the people ascends to the origin of Protestantism, to which it indeed belongs; for it is evident that a revolution, accomplished in the name of liberty of thought, behaved, for its town defence and establishment, to work out the mental emancipation of the people, and the diffusion of education. The law of 1819, undoubtedly pitches sufficiently high, what is to be taught in the elementary and burgher schools; but if this instruction appear excessive for certain localities, it must be stated that it is already practised, and even surpassed, in many others. The boldest measure is the establishment of a great seminary for the education of primary school-masters in each department; but there were already similar establishments in most of the ancient provinces of the monarchy. In fine, this law did hardly more than distribute uniformly what existed previously in Prussia, but throughout the whole of Germany. It is not, therefore, a metaphysical Utopia, arbitrary and artificial, but a measure founded on experience and reality. And herein is seen the reason why it could be carried into effect, and why it has so rapidly produced the happiest fruits. Previously assured that it was every where practicable, the Prussian minister every where required its execution, leaving the details to the authorities to whom they belonged, and reserving only to himself the primary movement, the impulsion, and the verification of the whole. This impulsion has been so steady, this verification so severe, and the communal, departmental, and provincial authorities, the *School board* in the provincial consistories, the *School-counsellor* in each counsel of department, the *Inspectors* in the circles, the *Commissions* in the towns, and the *Committees* in the urban and rural communes—all the authorities superintendent of the schools, have exerted a zeal at once so unremitting, and so well applied, that at present what the law prescribes is almost every where below what is actually performed. For example:—The law commands the establishment in each department, of a great primary Seminary; and there is now, not only one such in every department, but frequently, likewise, several smaller subsidiary seminaries;—a result which, in a certain sort, guarantees all others; for such establishments can only flourish in proportion as the masters whom they prepare find comfortable appointments, and the comfortable appointment of masters says every thing in regard to the prosperity of primary instruction. The school masters have been raised to functionaries in the state, and as such have now right to a retiring pension in their old age; and there is formed in every department a fund for the widows and orphans of school-masters, which the law has recommended rather than enforced.

ON THE SEMINARIES FOR SCHOOL-MASTERS FOR THE WORKING CLASSES IN PRUSSIA.

The first step for creating a continual accumulation of rules and practices in teaching was made in Germany by the erection of the paedagogical and philological seminaries. With regard to them it was laid down as a fundamental principle, that those persons who were most distinguished by their acquirements in any branch of knowledge must also best know how to impart it to others who were to be teachers, provided they themselves are endowed with good sense and a sufficient knowledge of human nature. Such persons were to be found chiefly at the universities; in consequence of which, these seminaries were united to the superior institutions for erudition. Persons instructed here became acquainted with two different manners of teaching a branch of knowledge,—that in which they had been instructed at school, and that which had been imparted to them in the seminary; and it was left to their judgment and good sense, to select which of them was to be applied in schools, and to what extent. The expectations regarding the advantage which would arise from these institutions were very great at the time when they were erected, and I think the experience has not fallen far short of them. In all the higher schools in Germany, the instruction in every branch of knowledge has greatly and rapidly improved, to the great advantage of the present and future generations. As a ground for this assertion, I shall only observe, that fifty years ago there were hardly found more than forty or fifty persons in the whole of Germany who were able to prepare a critical edition of a Latin or Greek author, but their number now, without doubt exceeds five hundred. It may even be maintained, with a high degree of probability, that at least one such person is to be found among the teachers of every grammar school.

When the method of teaching, introduced by Pestalozzi for the instruction of the lower classes, was known, and the means were consid-

ered by which it could best be transplanted into the schools of Prussia, the erection of seminaries for teachers was as it were suggested by the great success with which the paedagogical and philological seminaries had been crowned. Several young persons inclined to dedicate all their time and talents to teaching, were sent to the school of Pestalozzi, to acquire his method under his own auspices; and after their return to Prussia they were ordered to establish and arrange seminaries for the instruction of teachers for the lower classes. Some of them are still at the head of such institutions. The total influence which these establishments are destined to exercise over education is far from having as yet taken place; it can never be well estimated until a considerable number of years have elapsed; but it has already been enough to justify a great portion of the expectations which the government had conceived respecting them, and to attract the attention of all those who wish to promote this great object of internal policy.

Although thirty years have not yet elapsed since these establishments were first formed in 1809, their number has already increased to about fifty; and it is thought that the number of teachers issuing from them annually is sufficient to satisfy the present demand. They are not of equal extent: the number of students in some of them amounting to upwards of a hundred, while in others they fall short of thirty. The general opinion, however, is, that even the largest of them should not exceed the number of seventy and eighty. The number of the teachers at these schools varies of course with that of the students: there are generally from three to six in each school: but, in the larger, several assistant teachers are employed for some peculiar branches of knowledge.

The seminaries are commonly erected in towns of moderate size. In great towns the minds of the young men would be too much diverted from their studies by the attractions of social life, and it would be impossible for the teachers to watch their moral conduct with the care which is requisite. Small towns or villages, on the contrary, would exclude them too much from society; besides, such places are rarely possessed of libraries, museums, &c. which are requisite for promoting the studies of the student: these the larger towns are generally possessed of.

As the teachers trained up in these establishments are obliged to serve the public at once, and not some particular community or institution, the Prussian government has thought it expedient to place them, in some measure, on the same footing with the universities. The local authorities of the places in which they are erected have no right to interfere with their internal arrangement; nor are they subjected to any kind of superintendence, as is the case with grammar schools and similar establishments. The seminaries are placed immediately under the provincial government, which is charged with the care of improving their external circumstances, to order changes in their internal arrangement, to superintend the progress of their labors, to receive proposals for improvement, and to approve or reject them. The latter, of course, must previously be communicated to the ministry.

The most important duty to be performed on the part of government, is that of making choice of the head-master or directors of the seminaries. Knowledge, industry, good sense, and integrity, are not sufficient to enable a man to perform with effect the duties of such a charge: it requires a peculiar turn of mind. Deep religious and moral feeling must be intimately interwoven with a considerable degree of love for the human race, and an ardent desire for promoting its welfare. To this, such a person must add a clear idea of the object which is to be obtained by his exertions, and a perfect knowledge of all the means which have been devised and tried by experience for that purpose: the latter qualities can, of course only be obtained by teaching in the seminaries themselves. The directors are bound to send annually to government reports upon the state of their institutions, in which they are expressly ordered to insert their opinion of the effects of the labors of all teachers employed under their auspices; this renders the choice of a director, whenever a vacancy occurs a matter of comparative ease and safety. It is now a received principle, that nobody can be the director of a seminary who has not previously been a teacher in such an institution for several years. Less attention is paid to the qualities of the under-teachers; but as soon as the director observes that one of them is not quite fit for the effective discharge of his duties, he reports the fact to the provincial government, which without loss of time removes him, and re-places him by another person.

The greater number of the students live in the buildings of the institution. All of them receive instruction without payment; with regard to board and lodgings, some are maintained gratuitously, while others pay a small fixed sum. The original plan was, that all of them should reside within the walls of the establishments; because in this way not only their moral conduct would be better watched, but habits of order and cleanliness would be more effectually acquired. But as the buildings are commonly not large enough to receive the whole number of the students, a few of them are permitted to live without the walls of their seminaries with their parents or relations.

It is now known throughout Prussia, that all persons desirous of sending their sons or relations to a seminary, for the purpose of being trained as teachers, must apply to the director by a written request. At a certain period of the year, commonly in summer, all the aspirants are summoned, and undergo a short examination. Those who evince the most knowledge and talent, and whose moral conduct bears examina-

tion are admitted. But as a space of three years is required for the course of instruction to which the students are submitted, one-third only of the total number leaves the institution each year; and consequently one-third only is annually admitted, except in instances where the government intends increasing the number of students.

The knowledge required from those who enter the seminaries does not extend beyond what is taught in the superior class of elementary schools; but as the boys generally leave the schools at the completion of their fourteenth year, and are not admitted into the seminaries before the completion of their sixteenth, they are required to have employed the intervening time in such a manner as not to have receded instead of advancing in their knowledge. The parents, therefore, generally take care to place them, during this period, either with some schoolmaster or clergyman, who charges himself with advancing them in their knowledge. Two of the seminaries, that of Bunzlau and the Orphanophanoply in Koenigsberg, have preparatory schools attached to them; in which the boys intending to enter the seminaries are instructed between the fourteenth and sixteenth year.

In the examination which precedes their admission into the seminary, the candidates must prove—

1. That their religious and moral feelings have been aroused, that they are acquainted with the internal and external arrangement of the Bible, are able to explain its most easy passages, and know the principal articles of faith and moral commandments; also that they have learned by heart passages and hymns.

2. That they are acquainted with the principal facts of the history of their own country, and know the details of a few facts of general history.

3. That they are possessed also of a general knowledge of the geography of the world, and a more accurate acquaintance with that of their own country.

4. That they are acquainted with the elements of form, and the most simple properties of angles, &c.

5. That they have acquired a certain facility in mental arithmetic, in whole numbers, are acquainted with fractions, and understand the reasons on which this portion of arithmetic rests.

6. That they write not only legible, but a good hand.

7. That they have been habituated to exercise their powers of thought and can express their conceptions with order and perspicuity.

8. That their written compositions are free from any errors in spelling, and do not exhibit gross violations of grammatical rules. These compositions form a most important and decisive part of the examination, because they evince both the talent of the candidate, and the manner in which he has been accustomed to arrange his ideas,—indeed, the value of the instruction which he has received at school.

9. That they have had some practice in singing from written music, and have studied an instruction-book of music; also that they know how to play pieces on the piano-forte from the instruction-book.

10. That they have acquired a general knowledge of the organic kingdoms of nature, and are acquainted with the most remarkable plants and animals which are to be found in their own country.

Government has not yet found it expedient to determine by law what portion of knowledge shall be required from those who wish to be admitted into one of seminaries. Hence this examination varies in some points, according to the views of the directors who are charged with the conduct of it.

At the time of admission into the seminary, the candidate signs an obligation to the purport that he will accept any situation of schoolmaster which may be offered to him by the provincial government within three years from the time of his quitting the seminary; and that, in the case of a refusal on his side, he will refund all the expenses the institution has been put to on his account, all the benefits he has enjoyed during his stay in the seminary, and even a fixed sum for the instruction itself.

Every seminary ought to have a small library, containing the most important writings on education, the principal books treating of those branches of knowledge which are desirable to be taught in schools, and in the manner in which they can be best taught, as also others which treat such subjects in a more scientific manner and order. Farther, it should possess the most common apparatus for experiments in natural philosophy, and a collection of the most necessary mathematical instruments. A good collection of written music, and another of prints and drawings, are also absolutely required; as likewise an organ and a few piano-fortes. It is desirable that, in addition to these, there should be added a collection of natural objects, as minerals, stuffed birds, &c. Some maps and globes, however, cannot be dispensed with.

The whole system of instruction in the seminaries is founded on religion; not on that kind of religion which displays itself in vain definitions and reasonings, nor on that which appears under the form of abstract humility; but that which is connected with, and as it were grown out of, the moral sentiments, and which above all other mental qualities is able to engender true public spirit and the love of mankind. For the purpose of giving firmness to the sentiments which arise from such a religion they are supported by religious habits: many practices in the seminaries tend to this point. The regular attendance of the students at a place of worship is insisted on. They are not bound to attend the parish church to which the seminary belongs, but they must give an ac-

count of the sermon which they have heard in the church which they have attended. Every Sunday morning a sermon is read in a meeting of all the students, and in presence of one of the teachers. This is done by one of those students who is to leave the institution at the end of the term, and who therefore is exercised in reading a sermon with propriety, and in a manner to be easily understood. At the beginning, and at the end of this religious act, a few lines are sung accompanied by the organ. A quarter of an hour daily, both at the beginning and at the conclusion of the instruction, is likewise dedicated to religious exercises. A small portion of a hymn is sung; then a prayer, or a hymn, or a passage of the Bible is read; and then again a small portion of a hymn is sung.

The conduct, industry, and progress of the students are closely watched. Each week a meeting of the teachers takes place, in which they confer and concur with regard to the manner in which those who do not appear to go on well are to be treated. Every three months there is a meeting of the teachers for entering their praise or censure in a particular book. The result only of their opinions with regard to each pupil is taken down, from which the testimonials are afterwards made which the students take with them when they leave the institution.

The discipline made use of in these seminaries is strict, but not severe. It resembles that which is used in social life, which has reference to the good opinion of those with whom we are connected and have intercourse. The director shows his disapprobation by admonition, warning, and rebuke; first privately, then in the meeting of the teachers, and lastly in presence of all the students. If that fails to produce a change, the student is confined to his room, he is deprived of the benefits he is in the enjoyment of, and lastly is expelled from the institution.

The students remain three years in the institution. The first year is employed in perfecting the knowledge which they have brought to the seminary when they entered it, and in giving it a better foundation. In the second year all the branches of knowledge which are taught in schools are carried to such an extent as will give the future school-masters a commanding acquaintance with that which they will have to teach. The third year is principally occupied in teaching them how to impart knowledge in a practical way, for which reason a school is connected with each seminary.

The instruction which is imparted to the students during the first year of their stay in the institution may at first view appear superfluous, as commonly little knowledge is added to what they were possessed of at the time of admission. But if it is borne in mind, that nearly for every branch of knowledge a new method of instruction has been adopted for the lower classes, and that the safest way of disseminating these methods is that of imparting them to the future teachers in a practical way, it will probably be deemed the most important part of the whole course.

The second year is, as I have observed, appropriated exclusively to the increase of the stock of knowledge of the students. He will always be a bad teacher at the best, who does not know more of the matter than just that which he has to teach. The more he knows of the branch of knowledge to be imparted, the juster idea is he able to form with regard to it, and the more able is he to judge what is most important to be communicated, and what has only a subordinate value. But here too, the extent of knowledge is not so much insisted upon as its intrinsic value. *Government itself has laid down the principle, that a moderate share of sound and well digested knowledge is greatly to be preferred to acquirements more extensive and more superficial.* This principle is strictly adhered to by the directors, who all have a conviction that nobody is able to impart well any branch of knowledge which he does not well understand, and which he has not previously digested. They, besides, consider this part of the instruction as that in which the students will find an excitement to increase his knowledge when he has left the institution, and that his progress will then be slower or quicker in proportion as the foundation on which it rests is stronger and firmer. On this principle those of the students who evince great slowness in their progress in some branches of knowledge, for instance in mathematics, are excused from the study of it, but are obliged to employ the time in studying more profoundly those branches which correspond better with their capacities. Such persons are afterwards employed in schools where either such knowledge is not imparted, or other teachers are appointed to teach it.

The instruction itself is imparted in a systematic and scientific manner, nearly in the same way as it is in the upper classes of the grammar schools; and the same books are commonly put into the hands of the students which are used in these schools. These books are in general so arranged as to constitute as it were a passage from the desultory knowledge imparted in the elementary schools, to the strictly scientific treatises composed for the use of those who wish to comprehend the sciences in their whole extent and in their most minute parts. By the use of these school-books, the students acquire a general view of the extent of human knowledge, and become acquainted with the scientific manner of treating each branch.

I now proceed to give a general view of the instruction imparted to the students. Religion occupies a conspicuous place. The students are instructed according to the tenets of the church of which they are members; and this is pursued so far, that they are able not only to answer

questions on religious matters, but likewise to state the different Christian doctrines in a well-concerted discourse, quoting for every tenet the passages in the Bible upon which each is grounded. They farther are acquainted with the most prominent events of ecclesiastical history. The Bible, both the Old and the New Testament, is read with them, partly as a religious exercise, and partly for the purpose of instructing them in the best method of explaining the most difficult passages to children. When teaching in the seminary school, the students are shown how to speak to children on religious subjects, in such a way that their conceptions may not only be easily comprehended, but also may be so expressed as to affect the minds of the children.

The study of their native language is attended to with peculiar care, as being the most important of the instruments by which the students will have to perform their labor: the speaking and writing it correctly is therefore insisted on with much strictness. For this end the grammatical part of the language is treated with accuracy; and all the results of the most modern investigations with regard to the German language, which are of a character to admit of practical application, are communicated to them. In order that they may acquire a habit of writing with ease, they are also exercised in various kinds of prose composition. Another kind of exercise consists in making a discourse, or a kind of lecture, first on some subject chosen by themselves, and afterwards on one proposed to them. For this exercise they are sometimes permitted to prepare themselves; at others they are required to perform it extempore. They are also requested to employ a portion of their leisure hours in reading to one another the classical German authors, poets as well as prose writers; and in the course of their reading to explain those passages which are obscure, contain some illusion, or present any other kind of difficulty.

Though mathematics, properly speaking, are not taught in the elementary schools in the country, but only in those of the towns, they are studied to a considerable extent in the seminaries. Those students who show a talent for mathematics go through a regular and complete course of the geometry of lines, planes, and solids; as a practical exercise, they are also instructed in the art of surveying, but without the use of artificial instruments.

Arithmetic, and even algebra, form a conspicuous feature in this instruction. The students must acquire a facility in casting up accounts of every description with quickness and exactness, and gain a thorough acquaintance with the rational principles on which each arithmetical operation rests; thus fitting themselves to explain them to their pupils with clearness and precision. In this instruction the practice is to treat arithmetic first in the abstract, and then to proceed to the application of the operations to practical cases, in order that the students may be accustomed to a regular and methodical proceeding. In addition to this, they are exercised in casting up accounts mentally, and whenever they evince slowness in performing these operations, they are not permitted the use of figures till they have attained a certain degree of facility in calculating without them. The instruction in algebra comprehends simple equations, with one or more unknown quantities. Here, too, the students are not permitted to write down the equations, but must solve them mentally. Besides this, they are instructed in proportions, the doctrine of progression, the binomial theorem, and pure and affected quadratic equations.

Though natural history has only in later times been introduced into the elementary schools, it is intended to carry this branch of knowledge to a considerable extent; as well because it affords one of the best means of awakening the faculty of observing and giving activity to the mind, as on account of its use in practical life. The students receive, therefore, a pretty complete instruction in it, and this in a methodical way. A general view of the three kingdoms of nature is first given to them, and this is followed up by an enumeration and description of the principal products of each. Then those products are selected which occur in the Prussian territories, which are described with more minute particulars. In this course frequent opportunities offer themselves of mentioning the different applications which are made of these productions in domestic economy and manufactures, and the less common of these applications are noticed with some detail. Thus technology is united to natural history. In order that the impressions made in the course of this instruction may be rendered more permanent, some collections of mineralogy, of birds, insects, &c. and some good figures of animals, &c. are laid before the students.

Equal attention is also paid to natural philosophy, a branch of knowledge which is of longer standing in the grammar schools of Germany than any other except the ancient languages and mathematics. No other can be more recommended on account of its usefulness, and the charms with which it captivates the mind and excites it to activity. But as this branch of knowledge has made so great progress in modern times, that it is impossible to pursue every part of it to any considerable extent without persevering in its study a great length of time, the German teachers have thought it expedient to confine their instruction to general principles. The students, therefore, obtain only a general view of the science and of its principal divisions, that they thus may be enabled to complete their knowledge at a future time, if they should think it advantageous to enter on the minute study of any one branch. That this instruction, however, may not merely fill the memory with useless notions, the explanation of the principal laws of nature is given with proper detail, and illustrated by well adapted experiments as far as it is

possible. The apparatus for such experiments is as simple as it can be made, in order that the future school-master may be enabled to explain many of the natural phenomena by means which the domestic economy of every house affords. Those of the students who show a peculiar turn for this kind of study, are instructed in making instruments, such as thermometers, or small models of pumps, machines with wheels, &c.

The instruction in history in the seminaries, differs much more from that imparted in grammar schools, than that of many other branches of knowledge. Ancient history, which in the schools forms a conspicuous object, is not taught in a connected and systematic manner. A few of the most important facts only are communicated to the seminarist. The history of the middle ages is treated more extensively, although in a cursory manner. But modern history is taught in a more systematic manner, but even this not in great detail, except as far as it is connected with the history of Prussia: but the history of their country is taught with considerable minuteness as regards the principal events, with a short indication of their effects on the condition of the country and its inhabitants. The chief object of this historical instruction is, not the accumulation of a great number of historical facts, but the implanting such facts as are connected with the life, condition, and occupations of the great body of people. For the purpose of bringing this knowledge into a closer connexion with life, the students are frequently requested to narrate orally a larger or a smaller portion of history, which is indicated to them; in doing which they have to keep in view some particular end or object, and to arrange the matter in a connected and perspicuous order.

The instruction in mathematical geography, or what in England is called the geography of the globe, is not carried to a great extent. It is limited to the explanation of those phenomena which result from the connexion of the earth with the solar system, and which serve to give a just idea of the causes of the seasons and of climate; together with as much as is required for the use of maps. Then follows a general survey of the divisions of the globe, and a short description of each of them. In doing this, all the existing political divisions are excluded, in order that the characteristic features of the surface of the earth may be observed more distinctly, and thus better impressed on the mind. When that has been effected, the present political divisions are briefly added. After which follows the geography of the Prussian monarchy, which is treated in much greater detail; and the whole course concludes with the description of the province in which the seminary is situated. The latter, of course, contains many very minute particulars.

Singing and music constitute a most conspicuous branch of instruction in the seminaries. All masters in elementary schools must teach singing, because it forms an integral portion of the church service, and it is the custom for the whole congregation to join in the singing with a loud voice. This art is taught according to the system of Nägeli a Swiss, in a methodical manner, beginning with instruction in the principles of time, and then proceeding to the theory of harmony, &c. It is carried to such an extent, that the students are able to sing easy compositions at sight. Those who show a talent for music are carried to a much further point, especially in those provinces of the monarchy where the people evince much taste for music and singing.

Another reason for the students learning music arises from the fact of many situations of school-masters being united with those of organists; and in the written testimonials, which are delivered to them on their leaving the institution, it is always expressly stated whether they are qualified to act in the latter capacity. In order to obtain such a testimonial, the students must have acquired so much of the art as to be able to play at sight any piece of sacred music that may be presented to him, and to compose preludes, postludes and interludes; he must also be acquainted with the theory of music, or the thorough bass. The students receive also some instruction in playing the violin, because this instrument is the most proper for being used in teaching singing.

Drawing is not carried to a great extent. The part upon which the greatest stress is laid, is that which is connected with the elements of mathematics, by the aid of which students are made acquainted with the regular and irregular forms which are of most frequent occurrence, and learn to draw them. They are also required to obtain some facility in copying drawings and prints, and in delineating objects from nature. They receive also some instruction in perspective. Those seminaries who evince talent not only draw single objects, but also landscapes.

Some instruction is imparted to the students on the structure of the human body; and peculiar care is taken to point out what is conducive and what is hurtful to health, with the most simple and approved remedies. To this instruction is added a short course of psychology, in which the chief phenomena of the human mind indicated and explained.

Though the Prussian government has not yet thought it expedient to determine by law the extent to which each branch of instruction is to be carried, it is found that there exists no material difference on this point in the different institutions. This arises from two circumstances. The directors of the seminaries pay annually a visit to one or two of the institutions, which are not at too great a distance from them, in order to see the manner in which the instruction is carried on, to observe the differences between their own practice and that of other masters, and to form an estimate of the effects of the different methods. At the same time, they notice the subjects that are taught, and how far they are conducive to the proposed end. Thus any useful branch, which has been

commenced in any one institution, rapidly spreads through all: added to which, every change in the subjects of instruction either emanates from government, or can only be introduced when the express permission of government for so doing has been obtained. Thus all the seminaries are now brought near to one uniform standard, and, consequently, carry their instruction nearly to the same point.

The third year of the stay of the students in the institution, as already observed, is partly employed in completing their knowledge, but more especially in practising the art of teaching. During their instruction in the first year they are made acquainted in a practical way, with the adopted methods for nearly every branch of knowledge. In the same period they receive some instruction in general and special paedagogie, or the science of teaching. This instruction is not imparted to them by lectures, which they would have difficulty in understanding, but by entering into conversation with them. Their attention is first directed to the general principles and principal objects of education; to which afterwards are added the duties of a teacher, not only as a person who has to teach, but also as one who has to educate the people,—who has not less to attend to the improvement of their moral qualities, than to the enlargement of their mental faculties.

During the second year they have to make a course in the method, or the art of teaching. This is done in a more regular way. First, the general principles of instruction are explained, and then the manner in which they are to be applied to each branch of knowledge. All subjects to be taught in elementary schools are taken into consideration; and their attention more particularly directed to two objects, viz., the manner in which a person may be taught with the best effect, and the extent to which instruction is to be carried. This instruction is then followed by observations on the discipline of schools, the order in which different branches of knowledge are to be imparted, and the relation in which the school-master is placed with regard to his superiors, the inhabitants of the parish, the parents of the children, &c. During this instruction the students become, by degrees, acquainted with the principal books and treatises written on methods in general, and on the method of every branch of knowledge in particular. These books are found in the library of the institution, and every facility is afforded to the seminarists for reading them. They are not obliged, by the discipline of the seminary, to read them; but means are taken for ascertaining which of the books have been read by them, and with what degree of attention and interest. Every student, before leaving the institution, is bound to deliver to the committee of examination a catalogue of the books treating of the paedagogic or methodic arts which he has read, together with an abstract of each of them; which, although short, ought to be in some manner complete. Nothing is more effective in keeping up the industry and attention of the seminarists than this practice.

This theoretic instruction in the art of teaching is terminated in the second year, and is followed in the third year by the practice. According to the laws of Prussia, a school is attached to each seminary, in order that the future teachers of elementary schools may have an opportunity of exercising themselves in the application of what they have been taught. Here they are to learn what they have to do, and how it is to be done. Many of these schools are attended by so many children, that they are divided into three classes; while others have only two, and others again only one. When the school is divided into three classes, the two lower are considered as constituting a country elementary school, and all three together a town elementary school. Those students whose progress has not been such as to entitle them to a situation in a town school, make their exercises of teaching in the two lower classes only.

When the students begin the practice of teaching, they are divided into four or five sections: each of these sections, consisting of between 3 and 6 individuals, has to teach two branches of knowledge at the same time for 8 or 10 weeks; and, when the time has elapsed, it takes up two other branches. Thus each is exercised in teaching every branch, and is commonly 10 or 12 hours weekly employed in teaching. During the remainder of the school-time they continue themselves to be instructed in the more difficult branches of knowledge by the teachers.

The arrangement made for practising teaching is as follows: the teacher of the seminary, who has to superintend the instruction in any particular branch, informs the student first what he has to teach, and how to treat the subject, and, after allowing him some time to consider it well, he is directed to begin his work in presence of the teacher, who observes him with attention; but unless he conceives the student is taking quite the wrong way, does not interrupt him. In that case, he supplants him, and shows him how to manage the matter. After the lesson, the teacher tells the student his opinion on his teaching, and makes some observations. During the instruction, the student who is to take up the task when the other passes to another branch of knowledge, is commonly present, that he may know where to begin his work. Besides, there is a journal in the class, in which the labor of every hour, the branch of knowledge, and the portion of it which has been taught, is registered. This arrangement is intended to prevent the omission of any part of instruction. Though the students are, properly speaking, the teachers in these schools, the children frequently learn more than in common elementary schools; which is indicated by the circumstance that, in many places, where there are seminaries, the parents give the preference to these schools, and apply for the permission of sending their children to them.

During this practice a conference is held once a month between the

students and the teachers of the seminary, in which the scanty experience of the students is supplied by the more extensive experience of the director and teachers. In such conferences the discussion commonly turns on the instruction itself, the discipline, the treatment of a class or division, the character of particular children, their perverse inclinations, and the most proper means of correcting them. The director commonly takes pains to elicit the opinions of the students, and encourages an open and independent declaration on their side.

That no kind of knowledge may be wanted which is necessary for the proper arrangement of a good school, the students are by turn charged with the execution of some minor duties, such as keeping the lists of the absentees and other school lists, the receiving the children when they enter the school before the beginning of the instruction, the examining those who are not cleanly, the superintending them on the playground, &c.

No student is permitted to remain longer than 3 years in the institution, because such a practice would prevent the younger candidates from entering. Before the students leave the institution, they must undergo an examination: for this purpose a committee is annually formed. It consists of the teachers of the seminary and one or more deputies sent by the provincial government. As the latter are commonly members of the school committee of the provincial government, they are thoroughly acquainted with the subject. The object of this examination is not merely to ascertain the stock of knowledge acquired by the future teachers, but the talents they possess for teaching, and the skill they have acquired in communicating to others what they know.

In order that the first point may be ascertained, they are submitted to a personal examination in all the branches of knowledge which they have been instructed in during their stay in the institution, and make some written compositions. The compositions are made in the presence of one of the teachers, and consist commonly,—1. of a catechetical essay on a given passage of the Bible or a section of the Catechism; 2. another essay on some branch of paedagogic and methodic art; 3. of a composition on general instruction and some scientific subject; 4. of the solution of some mathematical problems; and 5. of a composition of sacred music for the organ, with prelude, interlude, and postlude, as well as another to be sung by three or four voices.

The skill which they have acquired in teaching the students is tested by their catechising a division or class in the presence of the committee, on some of the tenets of religion, and afterwards by instructing it in some other branch of knowledge. The subjects in which they will have to show their skill is announced to them the day before the operation takes place, that they may have sufficient time to prepare duly for their task.

According to the issue of this examination, but with a particular reference to the opinion of the director and the other teachers of the seminary, written testimonials are delivered to them. In these testimonials are specified not only their acquirements in knowledge and their skill in teaching, but likewise their moral qualities as far as they may be important with reference to their future profession. When all these points have been considered, the examinants are divided into three classes, and their testimonials are numbered I, II, III. Those who have acquired all the knowledge which is required by the regulations of government, and have distinguished themselves in respect of skill and morality, receive the testimonials numbered I, and are characterized by the expression *distinguished*. Those who have not acquired such a knowledge in all the branches, but who have proved that they are acquainted with the principal subjects,—that is, with religion, language, arithmetic, and singing,—receive testimonials numbered II, and characterized by the expression *good*; sometimes *very good*, sometimes *nearly good*. Lastly, those who have not acquired a complete knowledge in the above-mentioned branches, but nevertheless have made such progress in some of them, that they can be employed in less numerous and poorer schools receive testimonials numbered III, and characterized by the expression *sufficiently instructed*.

To the above valuable article written by W. Wittich, a native of Tilsit, Prussia, we add from Cousin a more particular account of the Normal School at Potsdam, and the small one at Lastardie and Pyritz. Cousin makes a distinction between the Great Normal School and the small ones. The latter are almost all private establishments, and are intended as nurseries of village school-masters for the poorest districts.—The former train teachers for the elementary schools, and the burgher schools—and they are supported by the provinces and the State. The burgher schools, or schools of a higher order are supported in three fourths of all the towns in the kingdom.—For these schools, the best teachers are required, and to train such teachers the great normal schools are supported. The following statement shows the steady improvement in the working of this system in one of the most important features:

In 1819, there were 20,085 schools taught by 21,895 masters and mistresses.

In 1825, there were 21,623 schools taught by 22,964 masters and mistresses.

In 1811, there were 22,612 schools taught by 27,749 masters and mistresses.

PRIMARY NORMAL SCHOOLS AT POTSDAM.

The following account of one of the best primary Normal Schools of Prussia, is abridged from the report of M. Stintz, the director of the establishment.

1. *Direction and Inspection.*

The normal school and its annexed school are placed under a director or principal, subordinate to the royal school board of the province of Brandenburg at Berlin, and to the minister of public instruction and ecclesiastical and medical affairs.

The last named authority lays down the principles to be followed in this school, as in all other public schools; exacts an account of all important matters, such as the examination of the masters, and any change in the fundamental plan of the studies; and receives every year, through the medium of the royal school board, a detailed report, prepared by the director of the school.

The school board is charged with the special inspection of the normal school: it must watch its progress, and from time to time send commissioners to make inquiries on the spot. It examines also and approves the plan of studies presented every half year, and decides on all questions submitted to the consistory.

The director should superintend the whole establishment, observe and direct the master and servants, make reports to the superior authorities, carry on the correspondence, &c.

2. *Building.*

The normal school, situated near the canal and the Berlin gate, is a large edifice two stories high, with a frontage of 127 feet, and considerable back buildings, which, joined to the main building, form a square within which is a tolerably spacious court. The whole comprehends:

1. A family residence for the director or principal, and another for a master;
2. Three apartments for three unmarried masters;
3. An apartment for the steward and his servants, and sufficient convenience for household business and stowage;
4. A dining room for the pupils, which serve also for the writing and drawing class.
5. An organ room, in which the music lessons are given, the examinations takes place, and the morning and evening prayers are said;
6. Two rooms for the scientific instruction of the pupils;
7. Four rooms for the classes of the annexed school;
8. Five rooms of different sizes, and two dormitories for the pupils;
9. Two infirmaries;
10. A wash house;
11. Two cabinets of natural history;
12. Granaries, cellars, wood-houses, &c.

3. *Revenues.*

The annual income of this establishment amounts to \$6000, which is derived from the state fund and the tuition of the pupils, both of the normal school, and the annexed primary model school.

4. *Inventory.*

The establishment contains the following articles;

1. Things required in the economy of the house, kitchen utensils, tables, forms, &c.;
2. Sufficient and suitable furniture, consisting of chests of drawers, tables, chairs and boxes, for the class of the normal school, and the school for practice, and for the masters' rooms, &c. There is also, for the poorer pupils, a certain number of bedsteads with bedding;
3. A considerable library for the masters and pupils, as well as a good collection of maps and globes for the teaching of geography;
4. A tolerably complete collection of philosophical instruments;
5. A collection of minerals, presented to the establishment by Councillor Von Turck;
6. A collection of stuffed birds, and other objects in natural history;
7. The instruments most required in mathematical instruction;
8. Complete drawing apparatus;
9. A very considerable collection of music;
10. A very good organ, a piano forte, seven harpsichords, and many wind and string instruments.

5. *Domestic Economy and Maintenance of the Pupils.*

To support about 80 pupils, and to preserve cleanliness in the house, a steward has been appointed, whose duties are specified in a contract renewable every year.

The food of the pupils is good and wholesome, which is proved by the state of their health. Some parents think it needful to send their children estates, or money to purchase them. They are wrong, for the children have no such want; on the contrary, so far from being advantageous, these presents only serve to take away their appetite

at meals, and to make them dainty and gluttonous. The orphans, and those whose parents are too poor to send them any thing, are exactly those who are the strongest and healthiest.

The director is almost always present at meals, to be sure of the goodness of the food, and to prevent any irregularity in the serving up.

Sick pupils are sent to the infirmary, and are attended by the physician or surgeon of the establishment.

6. *Masters.*

There are six masters attached to this establishment in which they live, besides the director who instructs in religion, in the principles of education, of training, of the art of teaching, and of the methods of study.

7. *Number of Pupils.*

The number of the pupils is fixed by the regulation at from 70 to 80, and is now 78, of whom 72 live in the establishment; the other 6 have obtained a license to remain with their parents in order to lessen the expense of their maintenance.

This number is determined not only by the building, but also by the wants of the province. Brandenburg contains about 1500 masterships of primary schools, in town and country. Supposing that out of a hundred places, two become vacant every year, there will be at least 30 masters required for this province; but these places for the most part pay so badly, that they are compelled to be content with but moderately qualified masters, who, perhaps, have not been educated at a normal school, and who sometimes follow some trade or handicraft. If, then, the normal school contains 78 pupils who form three classes one of which quits annually, it will furnish each year 26 candidates, which about meets the wants of the country.

8. *What is required of Applicants for Admission.*

Once a year, at Michaelmas, 26 pupils are admitted. Of these are required—

1. Good health and freedom from all bodily infirmity. (Obstacles to admission would be, exceeding smallness of stature, shortsightedness, or a delicate chest);
2. The age of 17 complete;
3. The evangelical religion;
4. A moral and religious spirit, and a conduct hitherto blameless;
5. A good disposition and talents, amongst which are a good voice and a musical ear;
6. To be prepared for the studies of the normal school by the culture of the heart and mind: to have received a good religious education (which shall include a knowledge of the Bible and biblical history); to be able to read; to know the grammar of the German language, of composition, arithmetic, the principles of singing, the piano-forte and violin.

A written request for admission must be sent to the director, by June at the latest, accompanied with—

1. A certificate of birth and baptism;
2. A school certificate, and one of good conduct;
3. A police certificate, stating the condition of the young man or his father, or else a written declaration from the father or guardian, stating the time within which he can and will pay the annual sum fixed by law; i. e. 48 thaler (6L 16s.)

The director enters the petitioners on a list, and in the month of June or July invites them, by letter, to present themselves at the examination which takes place in July or August.

The examination is conducted partly in writing, and partly *verba* *voce*.

As a means of ascertaining the acquirements of the candidates, and of judging of their memory, their style, and their moral dispositions, an anecdote or parable is related in a clear and detailed manner, summing up and repeating the principal points, after which they produce it in writing, with observations and reflections.

The oral examination usually includes only religion, reading, grammar, logical exercises, and arithmetic.

They are also examined in singing, the piano-forte and the violin.

After the examination, the talents and merits of the respective candidates are conscientiously weighed and compared, in a conference of the masters. The choice being made, it is submitted to the sanction of the royal school board, with a detailed report of the result of the examination.

At the end of some weeks the candidates are informed of the decision; their admission is announced, or the reasons which prevent it stated; with either advice to give up their project entirely, or suggestions relative to their further preparation.

The admitted candidate is bound to bring, besides his clothes and books, amongst which must be the Bible and the prayer book used in the establishment, half a dozen shirts, six pair of stockings, a knife and fork, and, generally, a bedstead with all requisite bedding.

He is also bound to sign, on his entrance, the following engagement to the director, with the consent of his father or guardian.

COPIE OF THE ENGAGEMENT WITH THE DIRECTOR TO BE SIGNED BY THE PUPIL ON HIS ENTRANCE.

"I, the undersigned, N—— of N——, by these presents, bind myself, conformably with the ordinance of the royal minister of public instruction, and ecclesiastical and medical affairs, dated Feb. 28th, 1825, with the consent of my father (or guardian) who signs this with me, to place myself during three years after my leaving the normal school, at the disposal of the king's government; and consequently not to subscribe anything contrary to this engagement; or, in such case, to refund to the normal school the expenses incurred by the state for my instruction, namely:

"1. Ten thaler for each half-year passed in the normal school, and for the instruction received in this period of time;

"2. The whole amount of the grants and exhibitions I may have received;

"Potsdam, the &c."

The applicant rejected, but not advised to choose another course, is summoned to a fresh examination the following year.

The number of applicants having been for some time past very great, the author of this report thinks it his duty to warn parents, (especially school-masters,) whose children do not evince talent and have not a decided taste for teaching, not to suffer them to lose the precious time which they might employ with much more success in some other career.

This respects chiefly the poor youths, who can have no claim to the exhibitions, unless they give proofs of an extraordinary capacity, from which the state and society may derive a real advantage.

The normal school is by no means designed for those who are unfit for any business, and think, if they can read and write, they are capable of becoming school-masters. This notion is so deeply rooted, that you hear fathers declare with all the simplicity in the world—"My son is too delicate to learn a business," or "I don't know what to make of my son, but I think of getting him into the normal school." We reply to such, that the pupils of the normal school must, on the contrary, be sound both in body and mind, and able to brave the toils and troubles of a career as laborious, as it is honorable.

Much neglect unfortunately still exists on a subject which is of the highest importance,—the methodical preparation of these young men for the calling it is desired they should embrace.

A false direction is often given to their preliminary studies. A young man is believed to be well prepared for the normal school, if he have passed the limits of elementary instruction, and if he have acquired a greater mass of knowledge than other pupils. It frequently happens, however, that candidates who come strongly recommended from school, pass the examination without credit, or are even rejected.

The most immediate and the most important aim of all instruction, is to train up and complete the Man; to enoble his heart and character; to awaken the energies of his soul, and to render him not only disposed, but able, to fulfil his duties. In this view alone can knowledge and talents profit a man; otherwise, instruction, working upon sterile memory and talents purely mechanical, can be of no high utility. In order that the teacher, and particularly the master of the primary school, may make his pupils virtuous and enlightened men, it is necessary he should be so himself. Thus, that the education of a normal school, essentially practical, may completely succeed, the young candidate must possess nobleness and purity of character in the highest possible degree, the love of the True and the Beautiful, an active and penetrating mind, the utmost precision and clearness in narration and style.

Such above all things are the qualities we require of young men. If they have reached this state of moral and intellectual advancement by the study of history, geography, mathematics, &c., and if they have acquired additional knowledge on these various branches, we cannot but give them applause; but we frankly repeat, we dispense with all these acquirements, provided they possess that *formal instruction* of which we have just spoken, since it is very easy for them to obtain in the normal school that *material instruction* in which they are deficient.

It is nevertheless necessary to have some preliminary notions, seeing that the courses at the normal school are often a continuation of foregone studies, and that certain branches could not be there treated in their whole extent, if they were wholly unknown to the young men when they entered. We have already mentioned the branches they should be most particularly prepared in; but this subject being of the greatest interest, we shall conclude this chapter with some suggestions on the plan to be followed.

I. Religion. To awaken and fortify the religious spirit and the moral sentiments. For this purpose the histories and parables of the Bible are very useful. Frequent reading and accurate explanation

of the Bible are necessary. The pupils should be able to explain the articles of faith, and the most important duties, as laid down in the catechism. Many sentences, whole chapters and parables from the Holy Scriptures, hymns and verses, should be known by heart; they should be able to give answers on the most interesting points of the history of the church and the reformation.

II. As to general history, there is no need of its being circumstantially or profoundly known; but the young men should be able to refer with exactness to those historical facts which may be profitably used to form the heart, to exercise and rectify the judgment, to infuse a taste for all that is grand and noble, true and beautiful.

III. Geometry (the study of forms) combined with *elementary drawing*, the one as a-basis for instruction in writing and drawing, and as a preparation for the mathematics, the other to exercise the hand, the eye and the taste.

IV. Writing. The copies by Henrich and Henning only ought to be used, which, after long practice, give and preserve a beautiful hand, even when writing fast and much.

V. Logical Exercises. These ought to tend to produce in young minds clearness and accuracy of ideas, justness of judgment, and, by consequence, precision and facility, in oral and written explanations.

VI. Reading. When once the pupil can read fluently, he must be taught to give emphasis to his reading, and to feel what he reads. He should be habituated to recite, and even gradually to analyze the phrases and periods he has just read, to change the order, and express the same ideas in different words,—to put, for example, poetry into prose, &c. Thus these exercises serve at the same time to teach him to think, and to speak. We advise also that he be made to declaim pieces he has learnt by heart.

VII. German language and composition. Language should be regarded and treated on the one hand as a means of *formal instruction*,—as practical logic, and on the other as an indispensable object of *material instruction*.

VIII. Arithmetic. This does not include either methods of abstract calculation or practical arithmetic. Nothing more is required of the pupil than to use figures without difficulty, and to calculate in his head.

IX. Singing, piano-forte, violin. The formation of the voice and ear. Skill and firmness in producing sounds. Exercises in elementary singing. Psalmody.

For the piano-forte and violin, as much dexterity as can be expected, and a good fingering for the former instrument.

If these suggestions have the effect of inducing a conscientious master to train well even a few young candidates, they will have attained their object.

The enumeration of a great number of works from which assistance may be derived, at least facilitates the choice.

9. Outward condition of the Pupils; and the nature of their connexion with the Normal School.

If the young men have no relations at Potsdam who can answer for their good conduct and application, they are all, without exception, bound to live in the normal school, and to take their food there, paying to the director the sum of 12 thaler (1L. 16s.) per quarter.

Each pupil costs the establishment 100 thaler a year. In paying, therefore, the yearly sum of 48 thaler, required by law, he defrays only half his expenses. A bursar is entitled to lodgings, firing, board, candles, and instruction. A half bursar pays only 24 thaler a year. He has then only to buy his clothes, to pay for his washing, his books, paper, pens, ink, and whatever is wanted for music and drawing.

With respect to lodgings, they are distributed into five large rooms, with stoves, appropriated to the pupils; and they live and work, to the number of eight, twelve, or sixteen, in one of these rooms, which is furnished with tables, chairs, drawers, book-cases, bureaus, and piano-fortes. Their beds and chests are put in two dormitories. Each sitting-room, each bed-room, has its inspector, chosen from among the pupils, who is responsible for its order. It is the duty of one of the pupils belonging to the chamber to arrange and dust the furniture every day. Neglect in the fulfilment of his office is punished by the continuance of it.

So long as the pupils remain at the normal school, and behave with propriety, they are exempt from military service.

All the pupils are bound to pursue the course of the normal school for three years; their acquirements and instruction would be incomplete if they did not conform to this regulation.

10. Education of the Pupils by means of Discipline and of Instruction.

In the education of the masters of primary schools the wants of the people must be consulted.

A religious and moral education is the first want of a people.—Without this, every other education is not only without real utility, but in some respects dangerous. If, on the contrary, religious education has taken firm root, intellectual education will have complete success, and ought on no account to be withheld from the people

since God has endowed them with all the faculties for acquiring it, and since the cultivation of all the powers of man, secures to him the means of reaching perfection, and, through that, supreme happiness.

To sustain and confirm the religious and moral spirit of our pupils, we adopt various means. We take particular care that they go to church every Sunday: they are not compelled to attend exclusively the parish church of the normal school; but on the Monday they are required to name the church they went to, and to give an account of the sermon. Every Sunday, at 6 o'clock in the morning, one of the oldest pupils reads, in turn, a sermon, in the presence of all the pupils and one master. At the beginning and end they sing a verse of a psalm, accompanied on the organ. A prayer, about ten or fifteen minutes long, is offered up every morning and night, by one of the masters. They begin with singing one or two verses; then follows a religious address, or the reading of a chapter from the Bible, and, in conclusion, another verse.

To obtain a moral influence over the pupils, we consider their individual position, their wants, and their conduct. Much aid in this respect is derived from the weekly conferences of the masters, and particularly from the quarterly report (*Censur*) of the pupils, or judgment on the application, progress, and conduct of each. This is written in a particular book, called the report-book (*Censurbuch*), and forms the basis of the certificates delivered to the pupils on their leaving the establishment; as well as of private advice given at the time.

The means of correction adopted, are, warnings, exhortations, reprimands; at first privately, then at the conference of the masters; lastly, before all the pupils. If these means do not suffice, recourse is had to confinement, to withdrawing the *stipendia* or exhibitions, and in the last resort, to expulsion. But we endeavor, as much as possible, to prevent these punishments, by keeping up a friendly intercourse with the pupils, by distinguishing the meritorious, by striving to arouse a noble emulation, and to stir up in their hearts the desire of gaining esteem and respect by irreproachable conduct.

It is on the interest given to the lessons that especially depends the application of study out of class. Certain hours of the day are consecrated to private study, and each master by turns takes upon himself to see that quiet is maintained in the rooms, and that all are properly occupied.

At the end of each month, the last lesson, whatever the branch of instruction, is a recapitulation, in the form of an examination, on the subjects treated of in the course of the month.

As to the branches of knowledge taught, and the course of study, the following is the fundamental plan:

In the first year *formal instruction* predominates: in the second, *material instruction*; in the third, *practical instruction*.* The pupils having then about ten lessons a week to give in the annexed school, (lessons for which they must be well prepared,) follow fewer courses in the school.

Our principal aim, in each kind of instruction, is to induce the young men to think and judge for themselves. We are opposed to all mechanical study and servile transcripts. The masters of our primary schools must possess intelligence themselves, in order to be able to awaken it in their pupils; otherwise, the state would doubtless prefer the less expensive schools of Bell and Lancaster.

We always begin with the elements, because we are compelled to admit, at least at present, pupils whose studies have been neglected; and because we wish to organize the instruction in every branch, so as to afford the pupils a model and guide in the lessons which they will one day be called upon to give.

With respect to *material instruction*, we regard much more the solidity, than the extent, of the acquirements. This not only accords with the intentions of the higher authorities, but reason itself declares that solidity of knowledge alone can enable a master to teach with efficacy, and carry forward his own studies with success. Thus, young men of delicate health are sometimes exempted from certain branches of study, such as the mathematics, thorough-bass, and natural philosophy.

Gardening is taught in a piece of ground before the Nauen gate; and swimming, in the swimming-school established before the Berlin gate, during the proper season, from seven to nine in the evening.

Practical instruction we consider of the greatest importance.

All the studies and all the knowledge of our pupils would be fruitless, and the normal school would not fulfil the design of its institution, if the young teachers were to quit the establishment without having already methodically applied what they had learned, and without knowing by experience what they have to do, and how to set about it.

**Formal instruction*, consist of studies calculated to open the mind, and to inculcate on the pupils good methods in every branch, and the feeling of what is the true vocation of a primary teacher. *Material instruction*, or more positive instruction, occupies the second year, in which the pupils go through the special studies of every solid kind, much of which they may never be called upon to teach. *Practical instruction*, or instruction in the art of teaching, occupies the third year.

To obtain this result, it is not sufficient that the younger men should see the course gone through under skillful masters, or that they should themselves occasionally give lessons to their school-fellows; they must have taught the children in the annexed school for a long time, under the direction of the masters of the normal school. It is only by familiarizing themselves with the plan of instruction for each particular branch, and by teaching each for a certain time themselves, that they can acquire the habit of treating it with method.

11. *Annexed School.*

The annexed school was founded in 1825, and received gratuitously from 160 to 170 boys. The higher authorities, in granting considerable funds for the establishment of this school, have been especially impelled by the benevolent desire of securing to the great mass of poor children in this town the means of instruction, and of relieving the town from the charge of their education.

The town authorities agreed, on their part, to pay the establishment one thaler and five silber-groschen (3s. 6d.) a year for each child. On this condition we supply the children gratuitously with the books, slates, &c. which they want.

The annexed school is a primary school, which is divided into four classes, but reckons only three degrees: the second and third classes are separated from each other only for the good of the pupils, and for the purpose of affording more practice to the young masters.

The first class, with the two above it, forms a good and complete elementary school; while the highest presents a class of a burgher school, where the most advanced pupils of the normal school, who will probably be one day employed in the town schools, give instruction to the cleverest boys of the annexed school.

The most advanced class of the students of the normal school to be employed in the school for practice, is divided into five *cautes*, or divisions, each composed of five or six pupils. Each division teaches two subjects only during two months and a half, and then passes on to two other subjects; so that each has practical exercise in all the matters taught, in succession.

As far as possible, all the classes of the school for practice attend to the same subject at the same hour. The master of the normal school. The master of the normal school, who has prepared the young masters beforehand, is present during the lesson. He listens, observes, and guides them during the lessons, and afterwards communicates his observations and his opinion of the manner in which the lesson was given. Each class has a journal for each branch of instruction, in which what has been taught is entered after the lesson. As far as possible, the young master who is to give the next lesson, witnesses that of his predecessor. By this means, and particularly through the special direction of the whole practical instruction by a master of the normal school, the connexion and gradation of the lessons is completely secured.

It is requisite that every pupil of the normal school should teach all the branches in the lowest class in succession; for the master of a primary school, however learned he may be, is ignorant of the most indispensable part of his calling, if he cannot teach the elements.

12. *Departure from the Normal School; Examinations; Certificates and Appointment.*

The pupils quit the normal school after having pursued the course for three years; for the lengthening of their stay would be an obstacle to the reception of new pupils.

But they must first go through an examination in writing and *viva voce*, as decreed by the ordinance of the minister of public instruction and ecclesiastical and medical affairs of which we give an abstract.

1. All the pupils of the primary normal schools in the kingdom shall go through an examination on leaving.

2. The examinations shall be conducted by all the masters of the normal school, on all the subjects taught in the house, in the presence and under the direction of one or more commissioners delegated by the provincial school board.

3. Every pupil, before leaving, shall give a probationary lesson, to show to what degree he possesses the art of teaching.

4. After the examination is over, and exact accounts of the pupils leaving are given by the director and all the masters, a certificate shall be delivered to each pupil, signed by the director, the masters and the commissioners.

5. This certificate shall specify the knowledge and talents of the pupil; it shall state whether he possesses the art of teaching, and whether his moral character renders him fit for the office of primary schoolmaster. It shall include, besides, a general opinion of his character and attainments, expressed by one of the terms, 'excellent,' 'good,' 'passable,' and answering to the numbers 1, 2, 3.

6. This certificate only gives the pupil a provisional power of

receiving an appointment for three years. After that time he must undergo a new examination at the normal school. But any pupil who, on leaving the establishment, obtained number 1, and has, in the course of the three first years, been teacher in a public school, shall not have to pass another examination. No others can take a situation, except provisionally.

7. These new examinations shall not take place at the same time as those of the pupils who are leaving; but, like those, always in the presence and under the direction of the commissioners of the school board.

8. In the first examinations the principal object is, to ascertain if the pupils have well understood the lessons of the normal school, and learned to apply them; in the last, the only object of inquiry is the practical skill of the candidate.

9. The result of this new examination shall likewise be expressed in a certificate, appended to the first, and care shall be taken to specify therein the fitness of the candidate for the profession of school-master."

For which reason, the pupils on their departure receive a certificate, the first page of which describes their talents, character and morality, and the two following contain an exact account of the result of the examination on all branches of study.

Those who have not obtained appointments in the interval between the two examinations, shall present this certificate to the superintendents and school inspectors of the places where they live, and, on leaving that place, shall demand a certificate of conduct, which they shall produce at the time of the second examination. Those who have been in situations during the three first years, shall produce certificates from their immediate superiors.

All the pupils cannot be appointed immediately on their leaving the school: but a great number of them are proposed by the director for vacant places, and are sought after by the royal government, by superintendents, magistrates, &c.; so that at the end of a year we may calculate that they are all established.

I can answer for the perfect fidelity of this description of the normal school of Potsdam; and in the long visit and minute investigation of this great establishment which I made in person, I came to the conviction that the representation I have now submitted to you, Sir, and which was drawn up in 1826, was, in 1831, below the mark.

I saw this scheme in action. The spirit which dictated the arrangement and distribution of the tuition is excellent, and equally pervades all the details. The normal course, which occupies three years, is composed, for the first year, of studies calculated to open the mind, and to inculcate on the pupils good methods in every branch, and the feeling of what is the true vocation of a primary teacher. This is what is called the *formal* instruction, in opposition to the *material* or more positive instruction of the second year, in which the pupils go through special studies of a very solid kind, and learn considerably more than they will generally be called upon to teach. The third year is entirely *practical*, and is devoted to learning the art of teaching. This is precisely the plan which I take credit to myself for having followed in the organization of the studies of the great central normal school of Paris, for the training of masters for the royal and communal *colleges*. At Potsdam, likewise, the third year comprises the sum of the two preceding, and the pupils are already regarded as masters. In this view there is a primary school annexed to the normal school, in which the students, in their third year, give lessons, under the superintendence of the masters of the normal school. The children who attend this primary school pay, or rather the town pays for them only four thaler (12s.) a year; there are 170. They are divided, according to their progress, into four classes, which are taught by the twenty or five and twenty students, or apprentice masters, in their third year, with all the ardor of youth and of a new vocation. I was present at several of these lessons, which were extremely well given. A master of the normal school frequently attends one of the classes, and, when the lesson is finished, makes observations to the young masters, and gives them practical lessons, by which they can immediately profit.

As appears from the prospectus, the musical instruction is carried to a very high point. There are few students who have not a violin, and many of them leave the school very good organists and piano-forte players. Singing is particularly cultivated. The course of instruction embraces not only a little botany, mineralogy, physical science, natural history, and zoology, but exercises in psychology and logic, which tend to give the young men the philosophy of that portion of popular education intrusted to their care. I was present at several lessons; among others, often on history and chronology, in which, out of courtesy to me, the pupils were interrogated on the history of France, particularly during the reigns of Charles IX., and Henry III., and Henry IV.,—a period of which protestantism is so important a feature. The young men answered extremely well, and seemed perfectly familiar with the dates and leading facts. I say

nothing of the gymnastic courses, as Prussia is the classic land of those exercises.

What struck me the most was the courses, called in Germany courses of *Methodik* and *Didaktik*, as also those designated by the name of *Pädagogik*: the two former intended to teach the art of tuition, the latter the more difficult art of moral education. These courses are more particularly calculated for the acting masters, who come back to perfect themselves at the normal school; for which reason they are not entered in the table, or prospectus, which exhibit its only the regular studies of the school. These courses are almost always given by the director, who also generally gives the religious instruction, which here comes in its proper place,—that is, first.

I ought to add that all the students of the school at Potsdam had a cheerful happy air, and that their manners were very good. If they brought any rusticity to the school, they had entirely lost it. I quitted the establishment highly satisfied with the students, full of esteem for the director, and of respect for a country in which the education of the people has reached such a pitch of prosperity.

SMALL NORMAL SCHOOLS.

The small normal schools differ, generally, from the large, not only in the number of pupils, which is much smaller, but above all as being nurseries of village school-masters, for the very poorest parishes. This is their proper object; this it is which gives them so peculiar a character, so profound a utility. The great schools, it is true, furnish masters for the country as well as for the towns; and their pupils—those at least who receive the *stipendia*, or exhibitions,—are for many years at the disposal of the government, which sends them where it likes; a right which, from the well known rigor of the Prussian government in making all public servants work, we may be sure it exercises. But in every country there are parishes so poor, that one would hesitate to send a school-master of any eminence to live in them; and yet it is precisely these miserable villages which stand in the greatest need of instruction to improve their condition. This need, then, the small normal schools are destined to supply. They labor for these poor and backward villages. To this their whole organization, their studies, their discipline, are to be directed. Unquestionably, the great normal schools of Prussia are entitled to the highest respect; but never can there be veneration enough for these humble laborers in the field of public instruction, who, as I have said, seek obscurity rather than fame; who devote themselves to the service of poverty with as much zeal as others to the pursuit of riches, since they toil for the poor alone; and who impose restraints on every personal desire and feeling, while others are excited by all the stimulants of competition. They cost scarcely anything, and they do infinite good. Nothing is easier to establish,—but on one condition, that we find directors and pupils capable of the most disinterested, and, what is more, the most obscure, devotion to the cause. Such devotion, however, can be inspired and kept alive by religion alone. Those who can consent to live for the service of men who neither know nor can appreciate them, must keep their eyes steadfastly fixed on Heaven; that witness is necessary to those who have no other. And, accordingly, we find that the authors and directors of these small schools are almost all ministers of religion, inspired by the spirit of Christian love, or men of singular virtue, fervent in the cause of popular education. In these humble institutions, every thing breathes Christian charity, ardor for the good of the people, and poverty. I shall lay before you a description of two:—one hidden in a suburb of Stettin, and the other in the village of Pyritz in Pomerania.

Stettin has a large normal school, instituted for the training of masters for the burgher schools, or schools of a higher order. An excellent man, Mr. Bernhardt, school councillor (*Schulrat*) in the council of the department, was the more powerfully struck by the necessity of providing for the wants of the country schools. He founded a small normal school for this sole purpose, and placed it not in the town, but in a suburb called Lastadie; he laid down regulations for its government, which I annex nearly entire.

Small Primary Normal School of Lastadie, near Stettin.

1. This school is specially designed for poor young men who intend to become country school-masters, and who may, in case of need, gain a part of their subsistence by the labor of their hands.

2. Nothing is taught here but those things necessary for small and poor country parishes, which require school-masters who are Christians and useful men, and can afford them but a very slender recompence for their toils.

3. This school is intended to be a *Christian School*, founded in the spirit of the Gospel. It aspires only to resemble a village household of the simplest kind, and to unite all its members into one family.—To this end, all the pupils inhabit the same house, and eat at the same table with the masters.

4. The young men who will be admitted in preference, are such as are born and bred in the country; who know the elements of what

ought to be taught in a good country school; who have a sound straightforward understanding, and a kindly cheerful temper. If, withal, they know any handicraft, or understand gardening, they will find opportunities for practice and improvement in it in odd hours.

5. The school of Lastadie neither can nor will enter into any competition with the great normal schools completely organized; on the contrary, it will strive always to keep itself within the narrow limits assigned to it.

6. The utmost simplicity ought to prevail in all the habits of the school, and if possible, manual labor should be combined with those studies which are the main object, and which ought to occupy the greater portion of the time.

7. The course of instruction is designed to teach young people to reflect, and by exercising them in reading, writing, arithmetic, and singing, to put it in their power to instruct themselves, and to form their own minds. For the humblest peasant ought to be taught to think.

8. The instruction ought to have a direct connexion with the vocation of the students, and to include only the most essential part of the instruction given in the great normal schools.

9. The objects of instruction are, religion, the German language, reading, writing, arithmetic, and singing. To these are joined the first elements of geometry, easy lessons in natural history, narratives drawn from the national history, (particularly that of Pomerania,) and geographical descriptions. The principal object, and the foundation of all education, is religion, as learned from history and the Bible.—The school of Lastadie will also strive to excite and cherish in its pupils a love of nature, and to that end will cultivate a taste for gardening and planting.

10. In treating of all these subjects, the pupils must be trained to speak in pure and accurate language; for after the knowledge of religion and of nature, there is nothing of which the children of peasants stand so much in need, as to learn to express what they know with simplicity, truth, and accuracy.

11. The students know enough, when they speak, read and write well; when they can produce a good composition in the German tongue; when they can calculate with facility and with reflection, and when they sing well; they know enough, when they are thoroughly versed in the Bible, when they possess the most essential notions of the system of that universe which they have constantly before their eyes, of that nature in the midst of which they live: they have attained much, when they are Christian, rational, and virtuous men.

12. The period of study is fixed at two years. The first year the pupils learn what they are hereafter to teach to others, besides which, they assist at the lessons the masters give to the children of the school annexed to this small normal school. In the second year the future teacher appears more distinctly, and from that time every thing is more and more applied to practice. They continue the whole year to practice teaching, and at the end they receive a set of rules, short and easy to understand, for the management of a school of poor country children.

13. To the school of Lastadie is joined a school of poor children, in which the young men have an opportunity of going over what they have learned, by teaching it to others, and of exercising themselves in tuition according to a fixed plan.

14. The number of pupils is fixed at twelve. The pecuniary assistance they receive will depend on circumstances. The instruction is gratuitous. Six pupils inhabit each room. The master lives on the same floor. They take their simple but wholesome meals together. Servants are not wanted. The pupils do the work of the house.

15. The daily lessons begin and end with prayers and psalmody. So long as the true spirit of Christianity—faith quickened by charity—shall pervade the establishment, and fill the hearts of masters and of pupils, the school will be Christian, and will form Christian teachers.

16. It will not, therefore, be necessary to lay down minute regulations; but practical moral training must be combined as much as possible with instruction.

17. Whoever wishes to be admitted into this establishment, must not be under eighteen, nor above twenty years of age. He must bring the certificates of his pastor, of the authorities of his parish, and of the physician of the circle, as to his previous conduct and the state of his health. He must, moreover, have such preliminary knowledge as to be acquired in a well conducted country school, on Biblical history, reading, writing, arithmetic, and singing.

18. There is no public examination. The examination on quitting is likewise conducted by the school-councillors of the department, and the certificates of capacity are founded on this examination, according to the gradations 1, 2, 3, and are delivered by the departmental authorities.

19. As to the placing of the pupils, it is desirable that they should work some years as assistant masters, in order that they may gradu-

ally acquire the necessary experience and confidence, and may become well acquainted with children, and with the inhabitants of villages.

20. Particular attention is paid to singing and to horticulture, as means of ennobling and animating the public worship of God, and the general course of a country life; of providing the pupils with an agreeable recreation, and at the same time a useful occupation.

21. All the students attend Divine service in the church of Lastadie, on Sundays.

22. The vacations must not exceed four weeks, for the whole year. They are at Easter, in the Autumn, and at Christmas.

23. The establishment has no other revenues than what it owes to the bounty of the state.

May this establishment, (concludes Mr. Bernhardt,) which owes its existence to such fervent charity, not be deprived of that blessing without which it can do nothing.

Assuredly, there is not a virtuous heart which does not unite its prayers with those of the worthy and benevolent counsellor.

Extract from the Rules of the small Normal School of Pyritz, in Pomerania.

1. The purpose of this endowment is, to give to every pupil the training and instruction suitable for a good and useful country school master; this, however, can only be done by the union of Christian piety with a fundamental knowledge of his vocation, and with good conduct in the household and in the school.

2. Piety is known—

By purity of manners;
By sincerity in word and deed;
By love of God and of his word;
By love of our neighbor;
By willing obedience to superiors and masters;
By brotherly harmony among the pupils;
By active participation in the pious exercises of the house and of public worship;

By respect for the government and laws, by unshaken fidelity to our country, by uprightness of heart and of conduct.

3. A thorough knowledge of the duties of a teacher are acquired—
By long study of the principles and elements;
By learning what is necessary and really useful in that vocation;
By habits of reflection and of voluntary labor;
By constant application to lessons;
By incessant repetition and practice;
By regular industry and well ordered activity, according to this commandment, 'Pray and work.'

4. Good conduct in the house and the school requires—

A good distribution and employment of time;
Inflexible order, even in what appears petty and insignificant;
Silence in hours of study and work;
Quietness in the general demeanor;
Care and punctuality in the completion of all works commanded;
Decent manners towards every person, and in every place;
Decorum at meals;
Respect for the property of the school and for all property of others;
The utmost caution with regard to fire and light;
Cleanliness of person and of clothing;
Simplicity in dress, and in the manner of living.

* * * * *

5. The order of the day is as follows:—

In winter at five, in summer at half past four in the morning, at a given signal, all the pupils must rise, make their beds, and dress.

Half an hour after rising, that is, half past five in winter, and five in summer, all the pupils must be assembled in the school-room. The assistant first pronounces the morning benediction, and each pupil then occupies himself in silence till six. If any repetitions stand over from the preceding day, they must be heard now. After this, breakfast.

In winter, as well as in summer, the lessons begin at six o'clock, and last till a quarter before eight. Then the students go with their master to the children's school, attached to the normal school, where they remain till ten, either listening, or assisting in small classes; some teaching, or they may be employed in their own studies at home.

To these employments succeeds an hour of recreation, and then an hour's lesson in the establishment.

At noon, the students assemble in the master's room, where they find a frugal but wholesome meal, consisting of vegetables, meat and fish, at the rate of two thaler (six shillings) a month.

The time which remains, till one o'clock, may be passed in music, gardening and walking.

In the afternoon, from one till three, while the master is teaching in the town school, the pupils accompany him, as in the morning.—From three till five, lessons.

The succeeding hours, from five till seven, are, according to the seasons, employed in bodily exercises, or in the school room in quiet occupations. At seven they assemble at a simple cold supper.

From seven to eight they practice singing and the violin; then repetitions or silent study till ten, when all go to bed.

Two afternoons of each week are free, and are usually spent in long walks. The time from four to six, or from six to seven, is devoted to the practice of music.

On Sundays or holidays all the pupils must attend divine service in the church of the town, and assist in the choir. The remainder of these days may be passed by every one as he pleases: in the course of the morning, however, the students must write down the heads of the sermon, (the text, the main subject, the distribution,) and in the evening must give an account of the manner in which they have spent the day.

Every evening, as well as on the mornings of Sundays and holidays, a portion of time is spent in meditation in common.

COURSE OF INSTRUCTION IN THE COMMON SCHOOLS OF PRUSSIA AND WIRTEMBERG.

The whole course comprises eight years, and includes children from the ages of 6 till 14; and it is divided into four parts of 2 years each. It is a first principle that the children be well accommodated as to house and furniture. The schoolroom must be well constructed, the seats convenient, and the scholars made comfortable and kept interested. The younger pupils are kept at school but 4 hours in the day, 2 in the morning and 2 in the evening, with a recess at the close of each hour. The older, 6 hours, broken by recess as often as is necessary. Most of the schoolhouses have a bathing place, a garden, and a mechanic's shop attached to them, to promote the cleanliness and health of the children to aid in mechanical and agricultural instruction. It will be seen by the schedule which follows, that a vast amount of instruction is given during these 8 years; and lest it should seem that so many branches must confuse the young mind, and that they must necessarily be but partially taught, I will say in the outset, that the industry, skill, and energy of teachers regularly trained to their business, and depending entirely upon it; the modes of teaching; the habit of always finishing whatever is begun; the perfect method which is preserved; the entire punctuality and regularity of attendance on the part of the scholars; and other things of this kind, facilitate a rapidity and exactness of acquisition and discipline, which may well seem incredible to those who have never beheld it.

The greatest care is taken that acquisition does not go beyond discipline; and that the taxation of mind be kept entirely and clearly within the constitutional capacity of mental and physical endurance. The studies must never weary, but always interest; the appetite for knowledge must never be cloyed, but be kept always sharp and eager. These purposes are greatly aided by the frequent interchange of topics, and by lively conversational exercises. Before the child is even permitted to learn his letters, he is under conversational instruction, frequently for six months or a year; and then a single week is sufficient to introduce him into intelligible and accurate plain reading.

Every week is systematically divided, and every hour appropriated. The scheme for the week is written on a large sheet of paper, and fixed in a prominent part of the schoolroom, so that every scholar knows what his business will be for every hour in the week; and the plan thus marked out is rigidly followed.

Through all the parts of the course there are frequent reviews and repetitions, that the impressions left on the mind may be distinct, lively, and permanent. The exercises of the day are always commenced and closed with a short prayer, and the Bible and hymn-book are the first volumes put into the pupils' hands; and these books they always retain and keep in constant use during the whole progress of their education.

The general outline of the eight years' instruction is nearly as follows:

I. First part of two years including children from six to eight years old—four principal branches, namely:

1. Logical Exercises, or oral teaching in the exercises of the powers of observation and expression, including religious instruction and the singing of hymns; 2. Elements of Reading; 3. Elements of Writing; 4. Elements of Number, or Arithmetic.

II. Second part, of two years, including children from eight to ten years old—seven principal branches, namely:

1. Exercises in Reading; 2. Exercises in Writing; 3. Religious and Moral Instruction, in select Bible narratives; 4. Language, or Grammar; 5. Numbers, or Arithmetic; 6. Doctrine of space and form, or Geometry; 7. Singing by note, or elements of Music.

III. Third part of two years, including children from ten to twelve years old—eight principal branches, namely:

1. Exercises in Reading and Elocution; 2. Exercises in Ornamental Writing, preparatory to Drawing; 3. Religious Instruction in the connected Bible History; 4. Language, or Grammar, with parsing; 5. Real Instruction, or knowledge of nature and the external world, including the first elements of the sciences and the arts of life—of geography and history; 6. Arithmetic, continued through fractions and the rules of proportion; 7. Geometry, doctrines of

magnitudes and measures; 8. Singing, and science of vocal and instrumental music.

* IV. Fourth part, of two years, including children from twelve to fourteen years old—six principal branches, namely:

1. Religious Instruction in the religious observation of nature; the life and discourses of Jesus Christ; the history of the Christian religion in connexion with the contemporary civil history, and the doctrines of Christianity; 2. Knowledge of the world and of mankind, including civil society, elements of law, agriculture, mechanic arts, manufactures, &c.; 3. Language, and exercises in composition; 4. Application of arithmetic and the mathematics to the business of life, including surveying and civil engineering; 5. Elements of drawing; 6. Exercises in singing, and the science of music.

We subjoin a few specimens on the mode of teaching under several of the above divisions.

I. First part—Children from six to eight years of age.

1. Conversation between the teachers and pupils, intended to exercise the powers of observation and expression.

The teacher brings the children around him, and engages them in familiar conversation with himself. He generally addresses them all together, and they all reply simultaneously; but, whenever necessary, he addresses an individual, and requires the individual to answer alone. He first directs their attention to the different objects in the schoolroom, their position, form, color, size, materials of which they are made, &c., and requires precise and accurate descriptions. He then requires them to notice the various objects that meet their eye in the way to their respective homes; and a description of these objects, and the circumstances under which they saw them, will form the subject of the next morning's lesson. Then the house in which they live, the shop in which their father works; the garden in which they walk, &c., will be the subject of the successive lessons; and in this way, for six months or a year, the children are taught to study *things*, to use their own powers of observation, and speak with readiness and accuracy before books are put into their hands at all. A few specimens will make the nature and utility of this mode of teaching perfectly obvious.

In a school in Berlin a boy has assigned him for a lesson a description of the remarkable objects in certain directions from the schoolhouse, which is situated in Little Cathedral-street. He proceeds as follows: "When I come out of the school-house into Little Cathedral-street and turn to the right, I soon pass on my left hand the Maria place, the Gymnasium, and the Anklam gate. When I come out of Little Cathedral-street I see on my left hand the White Parade Place; and within that, at a little distance, the beautiful statue of Frederick the Great, King of Prussia. It is made of white marble, and stands on a pedestal of variegated marble, and is fenced in with an iron railing. From here I have on my right a small place, which is a continuation of the Parade Place; and at the end of this, near the wall, I see St. Peter's Church, or the Wall-street Church, as it is sometimes called. This church has a green yard before it, planted with trees, which is called the Wall Church-yard. St. Peter's Church is the oldest church in this city; it has a little round tower, which looks green, because it is mostly covered with copper which is made green by exposure to the weather.—When I go out of the school-house to the lower part of Little Cathedral-street by the Coal market, through Shoe-street, and Carriage-street, I come to the Castle. The Castle is a large building, with two small towers, and is built around a square yard, which is called the Castle yard. In the Castle there are two churches; and the King, and his Ministers of State, and the Judges of the Supreme Court, and the Consistory of the Church, hold their meetings there. From the Coal-market I go through Shoe-street to Hay-market; and adjoining this is the New-Market, which was formed after St. Nicholas's Church was burnt, which formerly stood in that place. Between the Hay-market and the New Market is the City Hall, where the officers and magistrates of the city hold their meetings."

If a garden is given to a class for a lesson, they are asked the size of a garden, its shape, which they may draw on a slate with a pencil—whether there are trees in it—what the different parts of a tree are—what parts grow in the spring, and what parts decay in autumn, and what parts remain the same throughout the winter—whether any of the trees are fruit trees—what fruits they bear—when they ripen—how they look and taste—whether the fruit be wholesome or otherwise—whether it is prudent to eat much of it—what plants and roots there are in the garden, and what use is made of them—what flowers there are, and how they look, &c. The teacher may then read the description of the garden of Eden in the second chapter of Genesis: sing a hymn with them, the imagery of which is taken from the fruits and blossoms of a garden, and explain to them how kind and bountiful God is, who gives us such wholesome plants and fruits, and such beautiful flowers, for our nourishment and gratification.

The external heavens also make an interesting lesson. The sky—its appearance and color at different times; the clouds—their color, their varying form and movements; the sun, its rising and set.

ting, its concealment by clouds, its warming the earth, and giving it life and fertility, its great heat in summer, and the danger of being exposed to it unprotected; the moon—its appearance by night, full, gibbous, horned; its occasional absence from the heavens; the stars—their shining, difference among them, their number, distance from us, &c. In this connexion the teacher may read to them the 18th and 19th Psalms, and other passages of Scripture of that kind, sing with them a hymn celebrating the glory of God in the creation, and enforce the moral bearings of such contemplations by appropriate remarks. A very common lesson is the family and family duties—love to parents, love to brothers and sisters, concluding with appropriate passages from Scripture, and singing a family hymn.

2d. Elements of Reading.

After a suitable time spent in the exercises above described, the children proceed to learn the elements of reading. The first step is to exercise the organs of sound, till they have perfect command of their vocal powers, and this, after the previous discipline in conversation and singing, is a task soon accomplished. They are then taught to utter distinctly all the vowel sounds. The characters or letters representing these sounds are then shown and described to them, till the form and power of each are distinctly impressed upon their memories. The same process is then gone through in respect to diphthongs and consonants. Last of all, after having acquired a definite and distinct view of the different sounds, and of the forms of the letters which respectively represent these sounds, they are taught the names of the letters, with the distinct understanding that the name of a letter and the power of a letter are two very different things.

They are now prepared to commence reading. The letters are printed in large form on square cards, the class stands up before a sort of rack, the teacher holds the cards in his hand, places one upon the rack, and a conversation of this kind passes between him and his pupils: What letter is that? H. He places another on the rack—What letter is that? A. I now put these two letters together, thus (moving the cards close together,) HA—What sound do these two letters signify? Ha. There is another letter—What letter is that? (putting it on the rack.) R. I now put this third letter to the other two, thus, HAR—What sound do the three letters make? Har. There is another letter—What is it? D. I join this letter to the other three, thus HARD—What do they all make? Hard. Then he proceeds in the same way with the letters F.I.S.T.; joins these four letters to the preceding four, HARD-FIST, and the pupils pronounce Hard-fist. Then with the letters E and D, and joins these two to the preceding eight, and the pupils pronounce Hard-fisted. In this way they are taught to read words of any length—(for you may easily add to the above, N-E-S-S, and make Hard-fistedness)—the longest as easily as the shortest; and, in fact, they learn their letters; they learn to read words of one syllable and of several syllables, and to read in plain reading by the same process at the same moment. After having completed a sentence or several sentences with the cards and rack, they then proceed to read the same words and sentences in their spelling-books.

3. Elements of Writing.

The pupils are first taught the right position of the arms and body in writing, the proper method of holding the pen, &c., and are exercised on these points till their habits are formed correctly. The different marks used in writing are then exhibited to them, from the simplest point or straight line to the most complex figure. The variations of form and position which they are capable of assuming, and the different parts of which the complex figures are composed, are carefully described, and the student is taught to imitate them; beginning with the most simple, then the separate parts of the complex, then the joining of the several parts to a whole, with his pencil and slate. After having acquired facility in this exercise, he is prepared to write with his ink and paper. The copy is written upon the black-board; the paper is laid before each member of the class, and each has his pen ready in his hand awaiting the word of his teacher. If the copy be the simple point, or line /, the teacher repeats the syllable one, one, slowly at first, and with gradually increasing speed, and at each repetition of the sound the pupils write. In this way they learn to make the mark both correctly and rapidly. If the figure to be copied consist of two strokes, (thus, /) the teacher pronounces one, two, one, two, slowly at first, and then rapidly as before; and the pupils make the first mark, and then the second, at the sound of each syllable as before. If the figure consists of three strokes, (thus, z) the teacher pronounces one, two, three, and the pupils write as before. So when they come to make letters; the letter a has five strokes, thus, a. When that is the copy, the teacher says deliberately, one, two, three, four, five, and at the sound of each syllable the different strokes composing the letter are made; the speed of utterance is gradually accelerated, till finally the a is made very quickly, and, at the same time, neatly. By this method of teaching, a plain, neat, and quick hand is easily acquired.

4. Elements of Number, or Arithmetic.

In this branch of instruction I saw no improvements in the mode of

teaching not already substantially introduced into the best schools of our own country. I need not, therefore enter into any details respecting them, excepting so far as to say that the student is taught to demonstrate and perfectly to understand the reason and nature of every rule before he uses it.

(See Arithmetics by Colburn, Ray, Miss Beecher, and others.)

II. Part second—Children from eight to ten years of age.

I. Exercises in Reading.

The object of these exercises in this part of the course is to acquire the habit of reading with accuracy and readiness, with due regard to punctuation, and with reference to orthography. Sometimes the whole class read together, and sometimes an individual by himself, in order to accustom them to both modes of reading, and to secure the advantages of both. The sentence is first gone through within the class by distinctly spelling each word as it occurs; then by pronouncing each word distinctly without spelling it; a third time by pronouncing the words and mentioning the punctuation points as they occur. A fourth time the sentence is read with the proper pauses indicated by the punctuation points, without mentioning them. Finally, the same sentence is read with particular attention to the intonations of the voice. Thus, one thing is taken at a time, and pupils must become thorough in each as it occurs before they proceed to the next. One great benefit of the class reading together is, that each individual has the same amount of exercise as if he were the only one under instruction; his attention can never falter, and no part of the lesson escapes him. A skillful teacher, once accustomed to this mode of reading, can as easily detect any fault, mispronunciation, or a negligence in any individual, as if that individual were reading alone.

The process is sometimes shortened, and the sentence read only three times, namely, "according to the words, according to the punctuation, according to the life."

2. Exercises in writing.

The pupils proceed to write copies in joining-hand, both large and small, the principles of teaching essentially as described in the first part of the course. The great object here is to obtain a neat, swift business-hand. Sometimes without a copy they write from the dictation of the teacher; and in most cases instruction in orthography punctuation is combined with that in penmanship. They are also taught to make and mend their own pens, and in doing this to be economical of their quills.

3. Religious and moral instruction in select Bible narratives.

In this branch of teaching the methods are various, and the teacher adopts the best method adapted in his judgment to the particular circumstances of his own school, or to the special objects which he may have in view with a particular class. Sometimes he calls the class around him, and relates to them, in his own language, some of the simple narratives of the Bible, or reads it to them in the words of the Bible itself, or directs one of the children to read it aloud; and then follows a friendly, familiar conversation between him and the class respecting the narrative; their little doubts are proposed and resolved, their questions put and answered, and the teacher unfolds the moral and religious instruction to be derived from the lesson, and illustrates it by appropriate quotations from the didactic and preceptive parts of the Scripture. Sometimes he explains to the class a particular virtue or vice; a truth or a duty; and after having clearly shown what it is, he takes some Bible narrative, which strongly illustrates the point in discussion, reads it to them, and directs their attention to it with special reference to the preceding narrative.

A specimen or two of these different methods will best show what they are.

(a) Read the narrative of the birth of Christ, as given by Luke ii. 1-20. Observe, Christ was born for the salvation of men, as also for the salvation of children. Christ is the children's friend. Heaven rejoices in the good of men. Jesus, though so great and glorious makes his appearance in a most humble condition. He is the teacher of the poor as well as of the rich.

With these remarks compare other texts of the Bible:

"John iii., 16. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"1 John iv., 9. In this was manifested the love of God towards us; because God sent his only begotten Son into the world, that we might live through him."

"Mark x., 14, 15. But when Jesus saw it he was much displeased, and said unto them, Suffer little children to come unto me, for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

And the lesson is concluded with singing a Christmas hymn.

Jesus feeds five thousand men: John vi., 1-14.

God can bless a little so that it will do great good.

Economy suffers nothing to be lost—other texts, Ps. cxlv., 15, 16.

"The eyes of all wait upon thee, and thou givest them their meat in due season."

"Thou openest thy hand and satisfiest the desire of every living thing." Matt. vi., 31-33.

Story of Cain and Abel. Genesis iv., 1-16.

Remarks.—Two men may do the same thing externally, and yet the merit of their acts be very different. God looks at the heart. Be careful not to cherish envy or ill will in the heart. You know not to what crimes they may lead you. Remorse and misery of the fratricide—other texts. Matt. xv., 19; Heb. xi., 4; 1 John iii., 12; Job xxxiv., 32.

"19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

"4. By faith Abel offered unto God a more excellent sacrifice than Cain which by him obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh."

"12. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil and his brother's righteous."

Story of Jesus in the temple. Luke ii. 41-52.

Jesus in his childhood was very fond of learning—(he heard and asked questions)—God's word was his delight; he understood what he heard and read—(men were astonished at his understanding and answers.) He carefully obeyed his parents—(he went with them, and was subject to them.) And, as he grew up, his good conduct endeared him to God and man—other texts. Eph. vi., 1-4; Prov. iii., 1-4.

"1. Children obey your parents in the Lord; for this is right.

"2. Honour thy father and thy mother (which is the first commandment with promise).

"3. That it may be well with thee, and thou mayest live long on the earth.

"4. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

"1. My son, forget not my law; but let thine heart keep my commandments.

"2. For length of days, and long life, and peace, shall they add to thee.

"3. Let not mercy and truth forsake thee, bind them about thy neck; write them upon the table of thine heart;

"4. So shalt thou find favour and good understanding in the sight of God and man."

On the other mode of teaching, the teacher, for example, states the general truth, that God protects and rewards the good, and punishes the bad. In illustration of this, he reads to them the narrative of Daniel in the lion's den, and the death which overtook his wicked accusers. Dan. vi. In illustration of the same truth, the escape of Peter, and the miserable death of his persecutor, Herod may be read. Acts xii.

The teacher may impress upon the mind of his class that diligence, scrupulous fidelity, and conscientious self-control are the surest guarantees of success in life. And, in illustration of the statement, read the narrative of Joseph's conduct in his master's house, in Egypt, and in the prison, and in the results of it. Gen. xxxix. So, also, various incidents in the life of Jesus may be used to great advantage in illustrating different virtues.

It is recommended that the teacher employ, in his instruction, the translation of the Scripture in general use among the people; but that he occasionally take the original Scriptures, and read to the children in his own translation, and sometimes use simple translations from different authors, that children may early learn to notice the diversities of different faithful translations, and see what they really amount to.

It is scarcely necessary to observe, that a teacher who understands his business and is faithful to his trust will scrupulously abstain from sectarian peculiarities, or from casting odium on the tenets of any Christian denominations. A man who has not magnanimity or enlargement of mind, enough for this is not fit to be employed as a teacher, even in the humblest branches of knowledge.

4. Language, or Grammar.

The knowledge of the native tongue; the ability to use it with correctness, facility, and power, is justly regarded as one of the most important branches of common school instruction. It is the principal object of the *logical exercises*, or, as they may be justly termed, the *exercises in thinking and speaking*, already described as the first subject of study in the first part of the course, before the child has begun to use his book at all.

In the second part of the course grammar is taught directly and scientifically, yet by no means in a dry and technical manner. On the contrary, technical terms are carefully avoided till the child has become familiar with the nature and use of the things designated by them, and he is able to use them as the names of ideas which have a definite existence in his mind, and not as awful sounds, dimly shadowing forth some mysteries of science into which he has no power to penetrate.

(Concluded in the next number.)

In order to make room for the following paragraph and notices, which we deem desirable to insert at this time, we must break off abruptly in this part of Prof. Stowe's Report. The remainder will occupy two or three pages of the next number.

of the Journal, which will be issued on the 16th of the present month. We were in hopes of comprising all we proposed to publish about the Prussian system of public instruction in a single number. But we find it impossible. And we think our readers will agree with us, that the more minute our information is, respecting the actual workings and mechanism of such a system of education for a whole people, the better.

CONNECTICUT STATE LYCEUM AND THE FRIENDS OF COMMON SCHOOLS.

As the Connecticut State Lyceum holds its annual meeting on Tuesday, the 7th of May next at Hartford, and as one of its main objects is the improvement of common schools, it is hoped that all who take an interest in any branch of the great cause of popular education will be present on that occasion. Every town and county Lyceum, should appoint delegates who will attend. Every town or society association for the improvement of common schools should see that it is represented in that meeting. Steps have been already taken for securing interesting discussion, and gentlemen from other States interested in the great and leading object, will be present.

TOWN ASSOCIATIONS FOR THE IMPROVEMENT OF COMMON SCHOOLS.

We would respectfully invite the officers of these associations to call the members together and make a report on the state of the winter schools, and discuss plans and suggestions for the improvement of the schools for the summer. We shall be very happy if they will also communicate to us the results of the doings for the past winter.

SCHOOL RETURNS.

The returns required by the Law have not been received from several School Societies. We must take this occasion to say, that the expense of forwarding them by mail is enormous, and that a private opportunity should be sought. If the opportunity, suggested on the back of the returns, had been improved all expense might have been saved.

TO SUBSCRIBERS.

We shall bring the present volume of the Journal to a close as soon as we can lay before our readers all the official communications which the Board may make to the Legislature.

Although it will not have been published a year from the date of the first number, the volume will embrace more than twice as much matter as was promised in the outset. It would be very easy to eke out the year by diminishing the size of the two or more numbers which will follow this, and so spreading the matter over more surface. But we feel assured that our subscribers can have no objection to the course we propose to pursue. Whether the Journal will be continued another year or not, will depend on the pledge of support and co-operation which the friends of the cause may give to those who may be entrusted with its management hereafter.

We would take this occasion respectfully to remind subscribers who are indebted for the paper, that it is very desirable that the fiscal part of our duty should be closed immediately.

Postmasters to whom we would again make our acknowledgments for past kindness, are requested to receive and forward the subscriptions of all who are in arrears.

EXAMPLE.—"The teacher knows little of his profession, if he does not know that no faculty of a child is stronger than imitation: and consequently no influence stronger than example. Let the teacher be the lesson, and the pupil will soon imitate."—*Wyse on the Reformation of Education.*